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CALVINIST CONTACT

36th YEAR OF PUBLICATION, No. 1760 SEPTEMBER 26, 1980

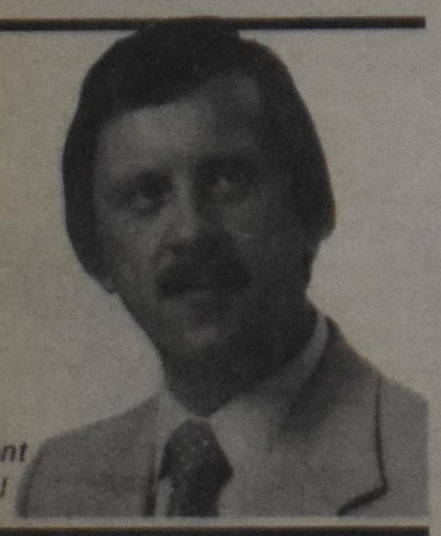
New faculty and staff join King's

Eighteen new faculty and staff members have been appointed by the board of governors of The King's College in Edmonton, AB, and will join the other ten members of the College in the daily tasks of Christian higher education.

These new people include two full-time faculty members, eleven part-time faculty members, two administrators, one clerical person, and two supporting staff people.

Dr. Leslie-Ann Hales will teach courses in English. Dr. Hales received her B.A. (Honours) from Trent University in 1976 and her Ph.D. in English Literature from Glasgow University, Scotland, in 1980. Dr. Hales has chaired and served on university committees and has received several awards throughout her academic training. Her publications entitled *The Figure of Jesus Christ in the Poetry of William Blake* and "The Conquest of Nihilism: Epistemology and Morality in the Philosophy of Friedrich Nietzche" indicate the expertise she has in the area of English literature.

Dr. M. Elaine Botha joins King's to teach Interdisciplinary Studies. Dr. Botha received her B.A. (Honours) and M.A. in Social Work and her D.Phil. in Cultural Studies/Culturology from Potchefstroom University, South Africa. She has also received a D.Phil degree in Systematic and Cultural Philosophy from the Free University of Amsterdam, The Netherlands. Before coming to King's, Dr. Both has served as lecturer and as professor of Interfaculty Philosophy at Potchefstroom University. Her other academic experiences include serving as an academic associate, Central Interfaculty, and Research Associate (Social Ethics) at



President de Waal

the Free University of Amsterdam; studies at the Institute for Christian Studies, Toronto; and acting as research associate at the Center for Philosophy and History of Science, Graduate School, Boston University, Boston, U.S.A. Dr. Botha is co-editor of *Koers (Direction)*, a journal for the Social Sciences at Potchefstroom University. In the past she has been a member of the editorial board of *Woord en Daad (Word and Deed)* and editor for *Bulletin of the South-African Association for the Advancement of Christian Scholarship*. Dr. Botha has published an extensive number of journal articles, book essays, and popular articles on socio-cultural issues and problems.

• Music

Mr. Mel Unger will be the new choral conductor and teach related courses in choral voice training at King's. Mr. Unger has studied Music and Biblical studies at Bethany Bible Institute, Saskatchewan, and he has received his B.Mus. degree in Choral Music Education at the University of Saskatchewan in 1974. He has studied conducting on a full scholarship under Helmuth Rilling at the Hochschule für Musik, Frankfurt, West Germany, during 1974-75 and received his M.Mus. in choral conducting at the University of Oregon in 1979. Mr. Unger has also taught for the Winkler Bible Institute and the Toronto Public School Board. He brings to TKC his extensive conducting and singing experience.

Miss Elizabeth Smolec will teach courses in Music Theory. After receiving her B.Mus. in Music Theory from the University of Alberta in 1977, Miss Smolec earned her M.Mus. in Musicology from the University of Alberta in 1980. She has taught piano, Elementary Theory, and Music Appreciation as a private teacher and most recently she has taught Aural Skills as a teaching assistant at the University of Alberta.

Mrs. Marnie Giesbrecht Segger will teach Music courses in piano. Mrs. Segger is an Associate of the Royal Conservatory of Music, University of Toronto, from 1971. In 1975, she received her B.Mus. from the University of Alberta. Mrs. Segger received a Performer's Diploma, from the Mozarteum, Salzburg, Austria, in 1977, and her M.Mus. from the Eastman School of Music, New York, in 1979.

Mr. Karl-Heinrich Rose will be teaching Music Theory as a part-time faculty member. Mr. Rose received his State Diploma in Church Music, Level B, in 1951, and Level A in 1957 at Kirchenmusikschule, Schluechtern, West Germany. In 1977 he earned his M.Mus. degree in Applied Music at the University of Alberta. Mr. Rose's previous appointments have been as organist and choir director from 1952 to 1967 in West Germany; teaching Musical Pedagogy, Choral Directing, and History of Art and Literature at the Theological Baptist Seminary, Hamburg, West Germany; Organist and Choir Director for the Strathcona Baptist Church, Edmonton; and as sessional instructor in Harmony, Aural Skills, and Counterpoint at the University of Alberta.

Mrs. Alyce Oosterhuis has been appointed as part-time sessional lecturer in Educational Psychology. Mrs. Oosterhuis earned her M.A. from the University of Michigan and her M.Ed. from the University of Alberta. She is presently engaged in doctoral studies at the University of Alberta. Mrs. Oosterhuis has been a teaching assistant at the U. of A. and Vice-Principal at the International School in The Netherlands.

Dr. Al Jenkins has been appointed as a visiting associate professor in Economics. Dr. Jenkins received his B.A. (Honours) in Economics and Commerce from the Royal Military College in 1968. He received his M.A. in 1972 and his Ph.D. in Economics in 1977 from the University of Western Ontario. Dr. Jenkins is from Hamilton, Ontario, originally, and he has earned several scholarships and awards. His teaching experiences include several appointments at the University of Western Ontario and the University of Alberta. Dr. Jenkins has published many articles in various journals and has served as a consultant for various associations and governmental agencies.

Dr. Ronald Dyck has been appointed as visiting assistant professor in Psychology. Dr. Dyck received his B.A. in Mathematics from the University of British Columbia in 1970 and his M.A. and Ph.D. in Psychology at the University of Alberta in 1972 and 1976 respectively. Dr. Dyck is also the Senior Program Evaluator, External Psychiatric Services, Department of Psychology, University of Alberta Hospital. He is a specialist in Social Psychology and has taught this course and the introductory psychology course at the University of Alberta for six years. He has a long list of published journal articles and has served as an editorial and research consultant for a number of years.

Dr. John W. Chalmers has been appointed visiting professor of Education. Dr. Chalmers is an expert in the history of Canadian education. He has written about six volumes on the history of education in Western Canada. A few years ago, Dr. Chalmers retired from teaching at the U. of A. but he enjoys teaching so much that he still does it on a part-time basis.

Mrs. Merla Aikman has been appointed as a part-time lecturer in Music to teach Voice. Mrs. Aikman is a professional singer and sings regularly with the Richard Eaton singers. She also teaches Voice, primarily at the University of Alberta. Mrs. Aikman has studied at the Toronto Conservatory for Music. She is a very well-known voice teacher in Edmonton and many of her past students became scholarship winners.

Dr. K.F. Andersen has been appointed visiting associate professor of Mathematics. Dr. Andersen received a B.Sc. from the University of British Columbia and a M.Sc. and a Ph.D. from the University of Toronto. He has taught Mathematics at the University of Alberta since 1971.

• Administration

Mr. John Vogelaar has accepted the administrative position of Business Manager. Mr. Vogelaar is from Edmonton, and he received his higher education at the University of Alberta and the Institute of Chartered Accountants of Alberta. Mr. Vogelaar has most

Cont'd on page 13

Enrolment doubles

The expected enrolment for The King's College during the 1980-81 year is 150 students. Of the total enrolment, 77 are first-year students, 49 are second-year students, and 25 are part-time music students. Last year's enrolment was 75 students.

The primary reasons for this increase are no doubt the addition of the new second-year courses and the new program in Church Music.

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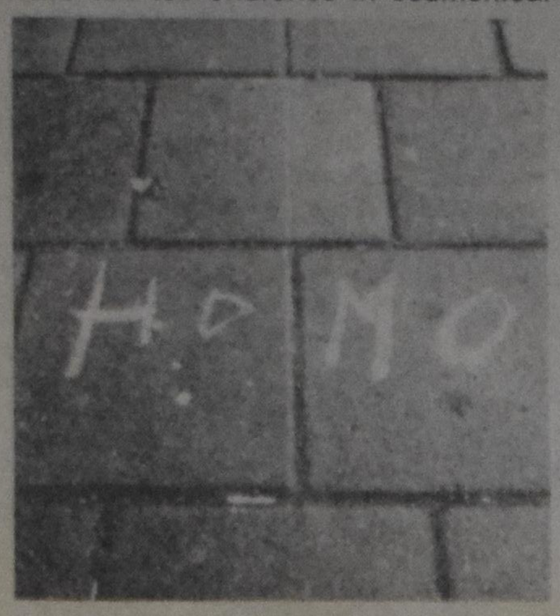
VIEWPOINT

What do we do with homosexuals? Reflections on the decisions of the GKN synod

by John Knight

Mr. Knight recently visited The Netherlands and spoke to church leaders about homosexuality.

The Reformed Churches in The Netherlands (GKN) have prided themselves for decades in giving "enlightened" leadership to its members. They have dared to debate theological issues that others consider heretical, they have courted churches in ecumenical



fellowships that many label as unChristian, and now their tolerance of oppressed minorities has resulted in an official declaration to all congregations that homosexuals, *practicing* homosexuals, have a right to sit at the Lord's table and serve churches as elders and deacons.

In a country where for centuries two distinct groups have co-existed with very little contact between them (the inward directed, often intolerant and fragmented Calvinists . . . and the liberals who for centuries have encouraged free speech and made Holland a haven for the persecuted of many nations), the GKN seems to have crossed over to the camp of those who champion ultimate freedom.

I know that this statement is a caricature of how things really are and also simplifies the issue. But most of us feel comfortable with clear distinctions, especially when it comes to new ideologies that may otherwise confuse us. Clearcut distinctions make it easier for us to take sides. We hate grey areas, we despise wishy-washy thinking and we appreciate straight-to-the-point pronouncements.

Well, what the GKN decided was not two-faced. First of all, the decisions on the place of homosexuals in the church was almost unanimous. Second, the debates and discussions in the Dutch church press since the Synod of Delft made its recommendations continue to show that the GKN knew what it was doing, had reasons for its stand and now consciously defends what it knew all along was the right decision at the right time.

That doesn't mean that everyone in the GKN went along with the views that were expressed. Almost immediately there was a challenge in "Centraal Weekblad" by Dr. K. Runia which led to a long dialogue. What bothered Runia was the absence of scriptural guidelines in the debate, especially how Bible verses that speak about homosexual behaviour should be interpreted.

The greatest of these is . . .

It turned out that he had put his finger on the greatest weakness in the GKN position. There simply was no clear explanation what the Bible says about homosexuality. It almost seemed that these references were purposely left out of the report.

The entire decision was based on what the Dutch call "een algemeen liefdegebod," the scriptural command to love our neighbour in Christ, not consider ourselves better than others and especially champion the cause of those who are persecuted and discriminated against.

What caused the denomination to make its decision was obvious "hurt" that exists among homosexuals, including those that are church members. What the GKN tried to do was show the world, which is often less tolerant, that the church of Jesus Christ would be a haven for homosexuals . . . a place of total acceptance. By telling homosexual church members that they are welcome at the Lord's table ("Eerst aan tafel, dan praten we verder"), the GKN tried to teach the world a lesson in compassion.

Of course, if there were only a handful of "closet homosexuals" within earshot of the church, the decision may never have been made. The sheer weight of numbers, tens of thousands who are church members, and an estimated 5 percent in the GKN alone, also forced the issue to surface. After all, homosexuals are coming out of the woodwork all over the world. The "gay rights" movement has an international flavour and there is no reason why the Netherlands should be an exception. As a matter of fact, Amsterdam is considered to be one of the "gay" capitals of the world, in the same league as London, San Francisco and Toronto.

Actually, the central idea in the Dutch synod's letter to its churches was not the admission of homosexuals to the communion table, or to the office of elder or deacon. These were simply by-products of the real intent of the pastoral letter. The plea for open discussions between homosexuals and heterosexuals (those who are attracted to the opposite sex) in each church was the first order of business. That's where dialogue and mutual understanding should begin.

Quoting from a letter of the Dutch synod to one congregation (Kollumerzwaag) the purpose of such meetings is to allow the homosexual brother or sister an arena in which he or she will not feel threatened or condemned, but instead participate in dignity as a whole human being (in zijn heelheid als mens).

The letter received by the Kollumerzwaag consistory also indicates that this dialogue is needed so that the churches can provide synod with feedback, while other synodical committee studies the implications of scripture on this matter.

Practicing homosexuality

When *Calvinist Contact* printed its first report on the R.E.S.-Nimes Conference some weeks ago, I reported that the president of the Dutch synod, Ds. A.C. Hofland said there was too much misunderstanding about one word used in the original Dutch, the world "beleving." He seemed to say that if the word had only been translated properly there would have been greater understanding at the international R.E.S. synod. Well, "*beleving*" may mean "experiencing a lifestyle," "expressing an inner conviction or tendency," "absorbing a communication from outside," but also "practicing or giving form to a willful desire" or "participating in a mutual experience with someone else." In other words, it could well mean a physical expression of a homosexual relationship.

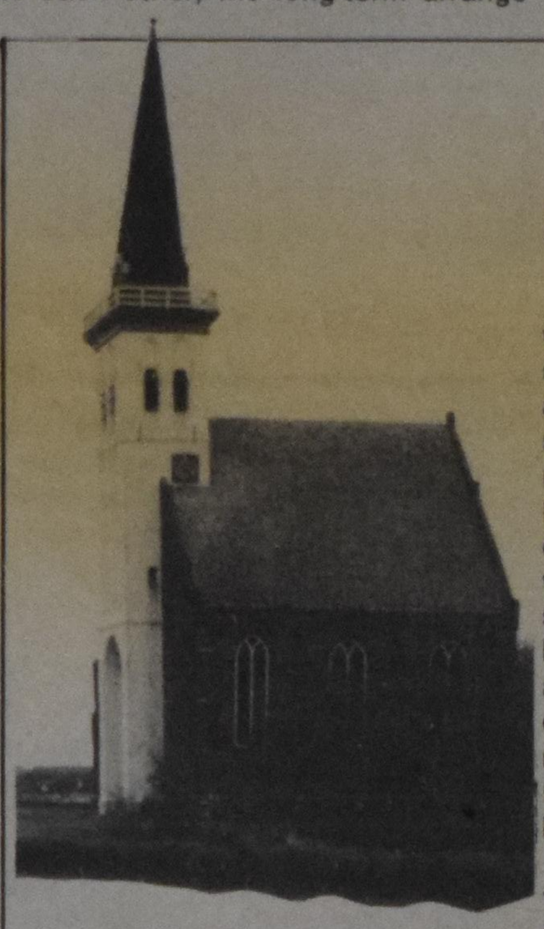
That's precisely where the red flags went up when the report was read. Not only among other R.E.S churches, but also with the churches of the GKN. The church in Kollumerzwaag wrote for an explanation of that one word, the others no doubt did the same. So we decided to ask Hofland the same question.

"What do you do if you know that someone in your church practices a homosexual lifestyle and sleeps with a member of the same sex?" We didn't get a straight answer (neither did Kollumerzwaag) but we did hear the following, "At this stage of our discussion we are not asking this kind of question of known homosexuals, including those who live together. We are concerned about the quality of their relationship, the vows they have made to each other, the long-term arrangements. We cannot endorse the casual contact with many bed-partners, the same as we cannot tolerate marital infidelity, but," Hofland stated, "we really don't care to pry into the private sex-lives of homosexuals. These are questions we prefer not to get into."

I don't understand

I've tried to understand and be sympathetic to the problems of homosexuals. Like others, I've had some encounters with people who are. I've read some books and magazine articles on the subject and have watched several TV documentaries. I'm convinced that there are those who are physically attracted to members of their own sex and totally turned off by people of the opposite sex.

I'm also convinced that it is possible (certainly within the family of God) to have a life-long, intimate friendship with someone of your own sex, without that friendship having to lead to a homo-



Acutally, the central idea in the Dutch synod's letter to its churches was not the admission of homosexuals to the communion table, or to the office of elder or deacon. These were simply by-products of the real intent of the pastoral letter. The plea for open discussions between homosexuals and heterosexuals (those who are attracted to the opposite sex) in each church was the first order of business.

In a nutshell

In a nutshell the GKN realized there was a real need to show Christian understanding and Christ-like compassion to a group of people who are misunderstood, discriminated against and in need of acceptance and support. Just like the church in former years championed the cause of others who were despised and rejected, so the GKN sees as its task the total acceptance of homosexuals as image-bearers of God and worthy of full membership in the church of Jesus Christ. And such full membership brings with it all privileges, including serving as a church office-bearer.

The big question that remains is to find scriptural grounds for the synodical decision. It is true that all texts that refer to homosexual practices in the Bible use strong condemning language. But that doesn't seem to bother the GKN since it has begun to practice "enlightened" hermeneutics (the science of scriptural interpretation) which can often come up with *new* explanations for old truths.

Dr. B. Rietveld of the GKN tried to explain in two recent articles that the texts dealing with homosexuality really don't say what we've always thought they said.

Example 1: Commenting on Old Testament and New Testament texts he says that when God called homosexuality an abomination we shouldn't get too alarmed about that word. First of all, the times were different, and secondly the word abomination refers to insignificant things as well, like the spilling of blood during an offering.

Example 2: From history we know that heathen homosexual practices (around their temples, for instance) were lustful expressions of sexual desire. That's what the Bible condemns, not a pure (!) love relationship between consenting adults.

Rietveld continues to "play games" with several New Testament verses too and even raises the question if the text, "leaving father and mother and becoming one flesh" may in our culture be valid for a homosexual "marriage."

sexual encounter. There are some beautiful things written about Christian friendship, notably in C.S. Lewis' "The Four Loves."

But with John White, a Christian professor of psychiatry at the University of Manitoba who wrote "Eros Defiled" (an excellent perspective on sexual morality published by InterVarsity Press), I agree that it is unjust to call people homosexual because they have tendencies, or feelings, or impulses that may be homosexual.

As White says: "Homosexual is a morally loaded term. It should be confined to those who engage in homosexual acts. The people we label may have neither the wish nor even the impulse to engage in such acts, and we have no right to besmirch them. On the other hand, we must grasp that homosexual behaviour is not in any sense inevitable in someone who engages in it. It may be understandable. But no homosexual (certainly no Christian homosexual) has the rignt to say, "I am not responsible for what I do because my homosexual nature *makes me* do it."

White claims that homosexuals are not born that way, but made homosexual through circumstances. Granted, some may be more easily tempted to experience homosexual relationships than others, but there is no physical basis for homosexuality.

Homosexual habits are encouraged by sex plays with someone of your own sex. If the experience is in some way pleasurable, sexual urges may be awakened and the person may gradually get "hooked." "If the pleasure and the relief are such as to outweigh his sense of guilt and shame, he can become as hooked to homosexual pleasure as a smoker to cigarettes, and an alcoholic to whiskey or a junkie to heroin." (Eros Defiled, p. 117).

Even though there is increased public acceptance to those who choose the homosexual way of life, most homosexuals are unhappy people, mainly because the "straight world" will never accept them. White says repeatedly that he believes that homosexuality is NOT a sickness, or something you ARE, but rather something you PRACTICE. That's why he condemns very strongly to label anyone *homosexual* who does not engage in homosexual acts, which he calls SINFUL acts.

And so does the Bible in seven texts: Gen. 19:1-11; Lev. 18:22 and 20:13; Judges 19:22-25; Romans 1:25-26; 1 Cor. 6:9 and 1 Tim. 1:9-10.

What the Church can do

We may not single out homosexuality (or for that matter any sexual sin) as more depraved, more evil than other sins. Neither can we look down on homosexuals. They may well look down on heterosexuals for sins in *their* lives.

What the GKN has done is to open up the subject for discussion, helping its members to understand the grief and emptiness that may exist in the life of those who are denied the gift of physical, erotic love.

As the body of Christ we can (and should) rejoice with those who find true friendship-love for others of their own sex. But the church must condemn homosexual acts and counsel those who may be tempted to avoid circumstances that lead to such acts. It must also proclaim that victory over sin is possible and that God promises the strength to overcome.

The church's pastoral task to homosexuals should be discussed. The struggle seems similar in nature to alcoholism or other addictive habit-forming behaviour. Perhaps those among us with pastoral experience in these areas can give some guidance.

I am left with many questions about homosexuality. One is why some environments or cultures seem to produce homosexuals in greater numbers, and others none. I'm curious if the problem of homosexuality is even relevent in a place like Kollumerzwaag, or for that matter, Drayton, Ontario.

Last but not least I must ask myself the question, what if my son, my daughter, my nephew or niece, or someone very close to me in my own church were troubled with an identity crisis because homosexuality has become a deeply spiritual battle for them . . . how would I react? How should I react?

I can sympathize with the GKN in its search for a Christ-like attitude towards homosexuals that builds the body of believers. But I believe they are misguided in their approach. By allowing an environment where homosexual practices are tolerated and even accepted, they open the door to other sexual excesses as long as "love" exists and "lust" is not present. That sounds alot like the situation ethics I saw recently on a bumper sticker, "If it feels good, do it!"

That kind of attitude will not build, but destroy a community, especially a community of believers for which our Saviour died.

LETTERS

Appreciates writers

Dear Sir:
In your August 15 *Calvinist Contact* there appeared an article entitled "Gods trouw in de geslachten" by Dominee I. de Bruyne. I found it thought-provoking and relevant, and hope that ds. de Bruyne will write more articles in *C.C.* similar to it. I also enjoy Lynn Miller's writings a lot.

Tena Van Geest
Listowel, ON

Self-centredness must be opposed

Dear Sir:
With reference to the column by the Rev. J. Van Harmelen (*C.C.* Sept. 5, 1980) in the Dutch language, may I remark that its address is limited to the senior citizens (to which group I belong) because the younger generation finds it increasingly difficult to communicate in that language.

We, the seniors, are retired. That means we have stepped on to the sidewalk, from where we, over our left hand, look at the rat race ("who's getting there first?") while, over the right hand there is the more quiet window display, ("So what else is new?"). Both observations are, at least can be, made in a more relaxed manner.

In attempting to communicate with the younger generation — which by now is manning the ramparts — we have to try and speak their language, which language we find less meditative and more agressive than ours. May I contribute some of my observations to your discussion.

The social struggle is a struggle for justice and freedom. Justice is denied whenever personal or group interests are deemed at stake. Emancipation, abolishing child labour and women exploitation, limited working hours, social insurance, etc., etc., are only adopted because public opinion forced it.

Liberalism, by its very nature, cannot define the boundaries of the freedom of the individual. Self-centred democratic socialism, or under whatever fancy names powers are being corrupted to become absolute, must be opposed as conflicting with the right to justice with freedom.

Understanding the Scriptural message for social relations is a gradual, an ongoing process, extended over the ages, whereby the Holy Spirit advances understanding, while man drags his feet in applying revealed truth.

The organized church is to teach the discipline of the Word (Jesus Christ), but shall not be identified with any contemporary social or political doctrine. Separation of church and state is mandatory. ("My Kingdom is not of this world.")

The Christian witness is fighting a losing battle but God's claim on his faithful labours for the Kingdom of Jesus Christ demands that he serve till the end (his end, his death that is.)

Jacob Hamoen
St. Catharines, ON

A PLACE TO GROW

An attractive, farming community in Central Alberta; The Rimbey area shows promise in becoming a vibrant part of Canadian agriculture. Good farming, land available at a reasonable cost, as well as business opportunities in the town of Rimbey.

Several families of the First Christian Reformed Church of Lacombe area working towards the establishment of a Christian Reformed Church in Rimbey. Presently 15 families are enjoying evening worship services during the summer months (June 1 - October 15).

For further information (detailed description/brochure available upon request) and assistance, please call:

Anko Buwalda — (403) 843-6152
Ge Hofstra — (403) 843-6350

or write:

Box 647, Rimbey, AB T0C 2S0.

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CHURCH PAGE

PASTORAL PONDERING

Christian influence in the public schools

Last Thursday at our monthly Ministerial meeting with the ministers of Lacombe and area, some concern was voiced about the Christian religion program in the county schools, especially about board members that were willing to discontinue the program. The program had been praised by many teachers and educators. Its cost is very low. But some still would want to discontinue it. It becomes important for Christian taxpayers in the county to consider making themselves available for a board position and to vote this fall for those who favour this Christian instruction. Our community does not need only negative critique but positive participation. Think about it!

Rev. E. Gritter,
Bethel Chr. Ref. Church,
Lacombe, AB

Can the church survive?

There are a great number of people nowadays who are convinced, as they say, that the days of the church and of christianity as a whole are numbered. The church according to them does not fit into this modern age anymore. "Religion," it is argued, may be good for older people and little children, but it has no significance for the ordinary man.

Can the church survive? That depends. It has no right to survive if it refuses to face up to constant biblical renewal and reformation. There can be no place for the church and Christianity if it is to be no more than the reflection of the world around it. One of the first things needed is honesty. Let me refer you here to a book that was published in Germany some 20 years ago entitled, *The Future of Unbelief: Relevant Consideration of a Non-Christian*. The author, Gerhard Szezesny, is very straightforward about his convictions. Christianity, he believes, is dead and it would only be fair to acknowledge this openly. Szezesny points out, for example, that 92% of the Germans at that time admitted that they belonged to the church, while in reality only 20% still believed in the fundamental teachings of scripture. This, Szezesny maintained, was sheer hypocrisy.

There is, of course, much to say about this publication. Szezesny's criticism, though very shocking at times, contains a great deal of truths. How many lukewarm, hypocritical, de-Christianized Christians are not around in our world of 1980? Can the church and Christianity survive?

The question is very similar to the one that we find in Luke 18:8. We read here that "when the Son of Man comes, will he find faith on earth?" That is a very scary question. From the context it becomes clear that man's ultimate relationship with Christ's return goes hand in hand with perseverance. If we, like the widow in the parable, keep praying and keep believing that God will fulfill his promises, then we will be saved. Things are going to be very tough and difficult in these last days. John tells us in Revelation 15:2 that only those who wear the mark of the Beast can maintain themselves in this world. For the Christian there will not be any right of existence in the end anymore. But God's children need not be alarmed! John speaks of those who had received the victory over "the mark" and "the image" and "the number" of the Beast. As Christian workers they stood unitedly at the Cross of Christ. They walked by faith and not by sight and "they were singing the song of the Lamb." The Lamb is the symbol of utter weakness! But it stands as a lion and conqueror! The price for consistently following the Christ of the scriptures was high, but the reward was marvelous. Surely, we can do no less.

Is there any future for the church and Christianity? Let me put it this way, and I quote Dr. Jan Veenhof: "The future of Christendom does not depend upon capable church-leaders or bright theologians or well-willing government officials. It is dependent upon this: whether the congregation is desirous to be an instrument of the Holy Spirit." With the Apostles' Creed we confess: I believe a holy catholic church: the communion of saints. The Lord who spoke in old times is ready to help us now in all our needs. We have our final Revelation in Jesus Christ.

There will always be a church and Christianity if we keep first things first: utter devotion and loyalty to the Lord of the Word whom we know through the Word of the Lord. Can we hear the Master's voice: "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom" (Luke 12:32)?

Rev. J.S. Hielema,
Maranatha Chr. Ref. Church,
Calgary, AB

Ministers share for mutual benefit

We had the Western Ministers Conference here a few weeks ago. The ministers were thankful for the great hospitality they experienced here and they would gladly come back next year. May the result of our studies and discussions appear to be to the upbuilding of the congregations. All ministers — 12 — were present.

We began with an introduction by Rev. VanRietschoten on the manuscripts in which the New Testament text is handed down to us. During the previous century newer translations are based on a text put together from diverse manuscripts by scholarly research and comparison as being the best text. Recently this text has been revised again, on the basis especially of newer finds of manuscripts.

However, voices are being raised against this development (a.o Prof. Dr. J. Van Bruggen of the Theol. College of our sister churches in Holland). They want to go back, basically, to the text used by the Christian church for centuries, which was also accepted by the churches in the time of the Reformation, as the "textus receptus" (the received text), on which the King James Version is based. We discussed the arguments for and against as to their validity. It was certainly enlightening, and of importance, also in connection with the questions concerning which Bible translation we should opt for.

Dr. Van Dam told us something of the results of his study for his Master thesis on the meaning of the Urim and Thummim, means mentioned in various places of the O.T. for asking the Lord's will in certain urgent concrete situations to which earlier received revelation did not address itself.

Rev. Van Dam recently received word from Toronto

PRESS PARADE

that his thesis has been accepted, so that shortly he will receive the Master of Theology degree. Our congratulations to him. He intends to continue his studies, possibly in some way via the Theological college in Kampen, The Netherlands.

It is difficult to tell in short what this was all about. I ordered a copy of his thesis, and when I have received it, may start preaching on some of the texts involved. We listened with great interest to his scholarly explanation.

Rev. de Jong
Can. Ref. Church
Calgary, AB

Thanks to the Backbones

Someone has said that membership in every association is made up of four kinds of bones: There are the Wish Bones who spend their time wishing someone else would do the work. There are the Jaw Bones who do all the talking and very little else. There are the Knuckle Bones who knock everything that anyone tries to do. There are the Back Bones who get under the load and do the work.

(Bulletin filler)

Pastoral Pondering and Press Parade matter is taken from Church bulletins by Rev. J. Van Harmelen, Caesarea, ON L0B 1E0.

CHURCH NEWS

Christian Reformed

Called

—to Winnipeg (College Ave.), MB, Rev. Clarence Bishop of Exeter, ON.

—to Vernon, BC, Rev. Guy Corvers of Bowmanville (Maranatha), ON.

New address

Rev. Morris Greidanus, 857 Riverside Dr., London, ON N6H 2T3. (519) 471-8389.

New clerks

Chatham (First), ON — Bob Vellinga, 17 Tweedsmuir Ave. E., Chatham, ON N7M 3Z6.

Goderich, ON — Bill Jongejan, R.R.#2, Goderich, ON N7A 3X8.

Ottawa (Calvary), ON — A. Selst, 2428 Navan Rd., Ottawa, ON K1W 1A3.

Tillsonburg, ON — John Eising, R.R.#2, Vienna, ON N0J 1Z0.

On sabbatical

Rev. J.E.F. Dresselhuis, seamen's chaplain in Vancouver, has received a six month sabbatical to allow him time for further study. The sabbatical was granted him after some 10 years of service among seamen.

No "Christmas"

As a result of the sabbatical of Rev. Dresselhuis, the annual Christmas-at-sea gift-giving effort will not be held this year in Vancouver due to lack of sufficient personnel. The annual effort at the other end of the country — in Montreal — however, will still be carried out.

Clerks are requested to help us keep C.C. readers informed on changes in church leadership.

FROM COAST TO COAST

ALBERTA
Brooks-CKBR ..... 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT .. 7:30 a.m. 1110
Edson-CJYR ..... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB .. 8:30 p.m. 1280
Peace River-CKYL ... 7:00 p.m. 610

BRITISH COLUMBIA
Abbotsford-CFVR . 11:30 a.m. 1240
Burns Lake-CFLD .. 9:15 a.m. 1400
Duncan-CKAY ..... 7:30 p.m. 1500
Kamloops-CFFM-FM (Sat) ..... 10:00 p.m. 98.3
Langley-CJJC ..... 10:00 p.m. 800
Osoyoos-CKOO .... 8:30 a.m. 1240
Penticton-CKOK .... 8:30 a.m. 800
Port Alberni-CJAV (Tues) ..... 9:30 a.m. 1240
Smithers-CFBV .... 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB ... 9:00 a.m. 1470
Vernon-CJIB ..... 9:30 p.m. 940

MANITOBA
Altona-CFAM ..... 9:30 a.m. 950
Boissevain-CJRB .. 9:30 a.m. 1220
Steinbach-CHSM .. 9:30 a.m. 1250
Winnipeg-CKJS ..... 9:15 a.m. 810

SASKATCHEWAN
Regina-CFMQ-FM .. 8:30 a.m. 92.0

ONTARIO
Brantford-CKPC .. 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS .... 8:00 a.m. 1220
Ft. Frances-CFOB .. 10:30 a.m. 800
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC .... 8:30 a.m. 1380
Ottawa-CFGO ..... 8:30 a.m. 1440
Owen Sound-CFOS 1:30 560
Pembroke-CHOV(Sat) 7:00 p.m. 1350
Sarnia-CHOK ..... 6:45 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS .... 9:00 a.m. 1240
Thunder Bay-CFPA . 9:30 a.m. 1230
Toronto-CKFH ..... 9:30 a.m. 1430
Wingham-CKNX ... 10:30 a.m. 920
Woodstock-CKQK . 8:30 a.m. 1340

NOVA SCOTIA
Digby-CKDY ..... 5:00 p.m. 1420
Kentville-CKEN .... 5:00 p.m. 1490
Middleton-CKAD ... 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB ..... 8:00 a.m. 1270
Windsor-CFAB .... 5:00 p.m. 1450

QUEBEC
Montreal-CFCF .... 10:00 p.m. 600

NEW BRUNSWICK
Fredericton-CFNB . 10:30 a.m. 550
Newcastle-CFAN ... 9:00 a.m. 790
St. John-CHSJ ..... 7:00 a.m. 1150

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall .... 9:30 a.m. 1170
CFCL-Timmins ..... 9:30 a.m. 620

QUEBEC
CHRS-Montreal .... 8:00 a.m. 1090
CKLM-Montreal .... 9:15 a.m. 1570
CKCV-Quebec City . 7:15 a.m. 1280
CHLN-Three Rivers .. 7:45 a.m. 550

THE BACK TO GOD HOUR
P.O. Box 5092, Ottawa, Ont. K2C 3H3

Five years in the life of Christian textbooks

The Canadian Christian Education Foundation, the fundraising arm of Christian Schools International (CSI), this month celebrates its fifth year of fundraising. Numerous textbooks were born as a result of money raised by students, parents and businesses through the Foundation.

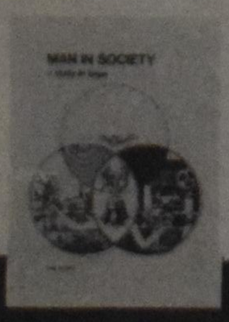
On the occasion of the anniversary it is appropriate to review the work of the Foundation as it relates to the creation of new textbooks.

This past year's Foundation Day activities held in most of the member CSI schools also saw an increase in monies raised by children and young people across Canada. A net income of $10,000 will be realized this year. For example, one school (Calvin Christian School, Wallaceburg, Ontario) with only 72 pupils raised $932 by means of an oral Read-a-Thon. The children were pledged money per page by supporters of Christian education in this community. They read orally in pairs for three hours so that they too could support the work and program of the Foundation (CCEF) financially. Another school in Lethbridge, Alberta (Immanuel Christian School) collected $1,982.01 for Foundation Day, together as students and teachers.

During this past year the Foundation received donations from several groups including the Canadian Federation of Christian Reformed Women who held an offering at their recent annual convention in London, Ontario which amounted to $1,980.

Here is a short list of CSI projects as funded by the Foundation:

Canadian Social Studies Series
MAN IN SOCIETY
Grades 9-12
by H. Contant, A. de Moor, J. Hull, B. Koole, G. Oosterman, F. Spoelstra, P. Van Huizen, S. Williams



A resource guide for the Man in Society (MIS) course in Canadian Christian Schools. Using the units Framework and Perspectives, Troth, State, Mass Media, Education, and Work, students and teacher will together look at Canadian issues in the light of Biblical guiding principles. Includes activities, key principles, primary readings, and bibliography. This course is being offered at all the Canadian Christian High Schools.

A DIFFICULT JOURNEY, grades 5-6, by Chris Bosch, et al. Describes the lives of the Cree and Blackfoot Indians and the Metis from their first appearance on the Canadian scene to the present. The title, from the words of Cree Chief Thunderchild, hints at their struggle as they travel down the road of life. Teacher Guide available.

FAMOUS PERSONS OF NEW FRANCE, grades 5-6, by Ada Speyers. Twelve biographies of important people in the colony of New France during the 16th and 17th centuries. This book highlights the lives of Jacques Cartier, Samuel de Champlain, Marie de l'Incarnation, Father de Brebeuf, Comte de Frontenac, and others.

MAKERS OF BRITISH CANADA, grades 5-6, by Tina Van Tuyl. These eleven short biographies acquaint readers with some of the people who helped build British Canada from 1763 to 1840. Among the better known are Alexander Mackenzie, Joseph Brant, and governor Simcoe. Also included are stories of Laura Secord and of a Mennonite family moving to Ontario from Pennsylvania.

NEW FRANCE, grades 7-8, by Henry Kooy and Gordon Oosterman. This text for grade 7 or 8 delves more deeply into the experiences of the early French as they established a colony on the banks of the St. Lawrence River. The Teacher Guide for New France provides background and teaching suggestions for both New France student books.

BUILDING BRITISH CANADA, grades 7-9, by Jack Zondag and Gordon Oosterman. This text is a companion to New France, with a focus on the contributions of the non-French settlers of Upper Canada. The book covers significant developments in British Canada before 1840. Teacher Guide available.

FORGING A NATION, grades 7-8, by Jack Zondag. A sequel to New France and Building British Canada, this text for grades 7 or 8 deals with Canadian national history from 1840 to 1890. Arrangement is chronological and incorporates the important factors leading to Confederation as well as important implications. Includes an appendix of short biographies of the leaders. Teacher Guide available.

TO FIND A BETTER LIFE, grades 9-12, by G. Oosterman, A. Guldemond, G. Vandezande, J. Vreugdenhil, and H. Boersma. Compiled and written by a specially organized Cultural Heritage Committee, this high school student-teacher resource book on Dutch immigration delves into statistics, reasons, and experiences. Firsthand accounts from over 70 immigrants.

COMING TO THE NEW WORLD, by Gordon Oosterman. A valuable six-week history unit for students in grades 7-8. In-depth chronological study of European colonization on the East Coast of North America, 1607-1763. Includes accounts of daily life experiences and eleven maps.

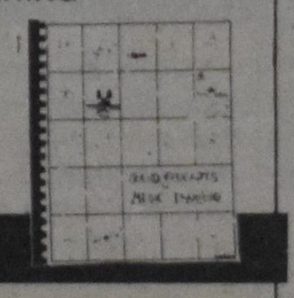
Science
READING GOD'S WORLD SERIES
Grades 3-8
by Henry J. Triezenberg et al.

A science curriculum for grades 3-8 in a trial edition, personalized for teachers and students. Begins with God's created world as the basic source of knowledge in physical-biological science. Students go from field and lab to library and back again to interpret that world and to consider their stewardship responsibilities. Correlated with the Health and Technology curricula. Schools sequence their own curriculum with modules. Each student module has 12-15 core lessons plus choices and a teacher guide.

Food Chains, Science Skills I, Circuits, Chemical Change, Trees, Consider the Lilies, Frames of Reference, All Kinds of Fine Stones, Make a Joyful Noise, Balancing Variables, From Its Heat, Plant for Food, The Heavens Declare, Let the Waters Teem, Science Skills II, Fair Weather, Magnetic Field Trips, Microorganisms, Go to the Ant, Look at the Birds, Let There Be Light.

EVALUATING INTERMEDIATE SCIENCE I, Curriculum Resource Paper 9; EVALUATING INTERMEDIATE SCIENCE II, Curriculum Resource Paper 10, Marilyn Dahm, H. Triezenberg, eds. Sets of teacher-made tests designed to assist Grades 7 and 8 teachers implementing the Intermediate Science Curriculum Study (ISCS) materials in their classrooms. Sets of testable objectives are correlated with the Level I test items for use as profiles of student progress in both the concepts and processes of science.

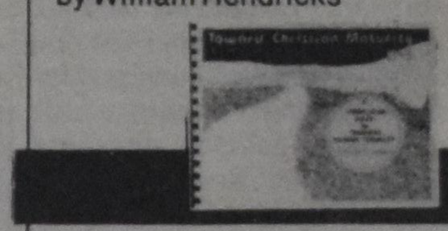
Music
SOUND CONCEPTS FOR MUSIC LEARNING
by Dale Topp



A complete K-6 music curriculum with eight units in each grade level. Children learn by singing folk songs, moving creatively, playing instruments, discussing concepts, and listening to records (48 listening charts). Very practical for classroom teachers.

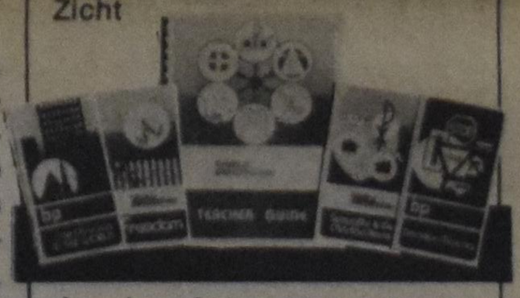
HYMN-OF-THE-MONTH Series, Four Sets, by Dale Topp, Howard Slenk, and John Worst. Programs to involve your entire community. Each set includes ten hymns available in four different choir arrangements (S-A, SSA SAB, and SATB) and in eighteen instrumental parts reharmonized by John Worst. The Guide for each set gives background information on each hymn, suggestions for using the program in school, church, and home, and appendices for related choir and organ arrangements and recordings. An excellent way to join together and grow in knowledge, care, and skill.

Health
TOWARD CHRISTIAN MATURITY
A Curriculum Guide for Teaching Human Sexuality
Kindergarden-6
by William Hendricks



Provides the conceptual framework for a sound, sequential and purposeful total school program for teaching human sexuality. Includes nine concepts for each grade level, K-6. For each concept there are suggestions for home/school cooperation, background information, objectives, learning experiences, additional resources, and ideas for integration with various school subjects. To be used with the book entitled God's Temples.

Bible
BIBLICAL PERSPECTIVES
by Lewis Vander Meer, Arnold Snoeyink, and Sandy Vander Zicht



A series of six paperback units in Christian ethics. Authority and the Bible, Decision Making, The Christian in the World, Freedom, Sexuality and the Christian Home, The Church. Designed as a foundation and guideline for Christian

Cont'd on page 6

WE'RE NO.1 IN HOLLAND BECAUSE WE SPEAK YOUR LANGUAGE: THE MOST CARS. AT THE LOWEST PRICES.

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VANWIJK
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BRITISH COLUMBIA:
News Airtours 816-850 W. Hastings St.,
Tel: 687-4333 Vancouver, BC

ALBERTA & SASKATCHEWAN
Sun
Adventure Tours 1009-108 St.,
Tel: 428-1694 Edmonton, AB

MANITOBA:
Fun Sun
Adventure Tours 910-180 Smith St.,
Tel: 947-6881 Winnipeg, MB

ONTARIO:
World Wide Travel 300 Wilson Ave.,
Tel: 635-5661 Downsview, ON

QUEBEC:
Holiday
House 536-1200 Drummond St.,
Tel: 842-8115 Montreal, PQ

Five years in the life of Christian textbooks

Cont'd from page 5

living. Teacher Guide for the series provides teaching strategies, sources of information, recommended media, and a correlation of each booklet with Berkhof's Manual of Christian Doctrine.

REVELATION-RESPONSE BIBLE TEACHING, Kindergarden-9, Its Distinctive Approach, by Dr. Louis Vos; Down with Moralism in Bible Teaching, by Dr. Gordon Spykman. First in a series of modules designed for the self-instruction of inservice teachers. Provides teachers and administrators with an opportunity to consider various approaches to Bible teaching and to originate Bible curriculum policy, correlation, and evaluation for their Christian school. Includes a booklet and two taped lectures. Set of transparency masters included in booklet. Designed for individual or small group use.

TEST ITEMS FOR REVELATION-RESPONSE: A RESOURCE POOL OF ITEMS MATCHED WITH OBJECTIVES, grades 4-8, by Edgar Bosch, Louis Vos, and Arnold Snoeyink, eds. Resource booklets with test items for measuring student growth in various levels of the intellectual, decisional, and creative dimensions of learning.

Church history

GUIDE FOR TEACHING CHURCH HISTORY Grades 9-12, by Dale Cooper and John Vander Lugt.

A primary resource for teachers. Correlated with the student book, The Church in History by B.K. Kuiper.

There are many more CSI publications available funded by both the U.S. and Canadian Foundations, but too numerous to mention. Other curriculum projects and conferences that are being planned for Christian schools to be funded by the CCEF are the following.

BIBLE. Standardized Tests in Bible. These tests for students in grades 5-9 can indicate how well they have learned what the Bible says.

SOCIAL STUDIES. Native North Americans. The histories of tribes in Ontario and British Columbia will continue the Canadian Social Studies Series for grades 7-8.

CURRICULUM COMPONENTS. Our high school history and social studies teachers will benefit from updated guide of what to teach.

LANGUAGE ARTS. Elementary Writing Curriculum. K-6 students can practice the ways of good writing with interesting activity cards and teacher guides.

Literature Series Conference. Teachers are asking for K-6 literature books. At this meeting, Christian educators will discuss why, what, and how.

Oral Communication Conference. Speaking and listening are important daily living tools we must teach our students. How to do it best will be the topic of this conference.

Pilot Series. Grades 7-9 students have used the Pilot literature books for years. We will make them more valuable by adding new material and teacher helps.

SCIENCE. Reading God's World Series. These science books for grades 3-8 give God the praise for His marvelous creation. They encourage students to discover as much as possible about it.

Building a Science Curriculum. How can a Christian school design a science program to meet local needs? This guide offers help.

HEALTH EDUCATION. Human Sexuality. Christian guidelines for teaching this sensitive subject in grades 7-9 will be outlined.

PHYSICAL EDUCATION. Building a Physical Education Curriculum. Our teachers need to know the latest methods and equipment.

Physical Education Listening Tour. K-12 teachers can discuss with the CSI consultant their problems, needs, questions, and ideas. A tour summary will benefit everyone.

MUSIC. Hymn-of-the-Month, Set 5. This series features singing together in school, home, and church. Set 5 will teach Scripture hymns.

An ambitious program from Districts 10, 11 and 12 (Canada) is underway thanks to the hard work of the Canadian Curriculum Council members and the experts at Christian Schools International curriculum department (CSI).

In brief

- CCEF has funded to date, $100,000 for Christian textbooks. These textbooks are being used in member CSI schools.
- CCEF has committed to CSI a minimum of $36,000 for 1980. Depending on the financial support, this amount could substantially increase.
- CCEF is considering to undertake a scholarship program to be supported by corporations and individual donors.
- CCEF is presently setting up a complete will-giving program. This program will ensure long term and future financial stability.

Looking back over the past five years, there has been progress that the CCEF has made in Canada by stimulating the CSI in the development of new Christian textbooks for the benefit of Christian schools.

PASTORAL COUNSELING

by Rev. Ralph Heynen

Gaining insight

Dag Hammersjold, in his book, writes that the longest journey we ever take is the journey within. We've all heard the statement made that "hindsight is better than foresight." Nobody can contradict that statement. We often say: If I had only known... It's a complaint that comes up often because the wheels of time do not turn backwards. If we had known what was going to happen we would have changed our plan of living. But now that things have happened the way they have we can't do much about it any more. A wife says: "If I had only known my husband's family I never would have married him." This implies that it's too late now; you can't do anything about it anymore. It's like crying over spilled milk. Are things really that hopeless?

A young lady who had obtained a divorce talks that way. Things hadn't gone too well and she was unhappy in her marriage. There had been constant trouble and she thought the only way out was to get a divorce. Now that she knows what it is to be divorced she's beginning to feel the loneliness of being a single parent. She feels guilty about getting alimony from her husband whom she really doesn't love. She recognizes that the men who take an interest in her are not really interested in getting married. They think that any divorcee is love-starved and is willing to accept any type of attention from a man. If she had only known... if she had only thought twice before getting a divorce. Doesn't that mean it's hopeless?

People have a tendency to look back and to wonder about the mistakes they have made. They remember their childhood and the way they were brought up. Some psychiatrists do a great deal to bring these things to the forefront. When these things come back to mind, the events of the past, you begin to evaluate them and to say: If I had only known! Hindsight is always better than foresight. But it doesn't do any good to cry over the past. You must get up and start from where you are, not fretting about the past, but gaining insight in the present and building on the inner strength which all of us possess. You must gain insight into yourself, your character, your strengths and your weaknesses. You can overcome your weaknesses and build on your strong points. Then move forward into the future.

People have a pretty good idea of how the body works. They talk about their anatomy and how it's supposed to function. They know about various illnesses. If somebody says that they have a certain kind of ailment, someone else will say: "Oh, yes, I know all about it!" They may go into detail and try to explain it. But the same people who know so much about how the body works seem to have so little knowledge of how the inner life works, the anatomy of their feelings or thoughts or attitudes. We can determine how an elbow works or the hip joint, but we don't know the inner working of the mind and how it affects us.

We don't understand how our emotions can make us sick or how a person can become an emotional cripple if he lives constantly in hostility and anger. People can learn this if they will learn to know themselves. One of the old Greek philosophers used to say: "People, know thyself! Know thyself!" People thought he was silly. But there was something to it. If people knew themselves they would live differently and they would see life differently. But people have a poor insight into their own conditions. This is something that keeps psychologists and psychiatrists and clinics and counselors busy. This gives people a change to help you in one way or another. But you ought to learn to know yourself!

It's been said that an iceberg is 7/10 below the surface and 3/10 above the surface. We're pretty well aware of the 30 percent that's above the surface — that part of our personality that is seen and heard and talked about. But how about the other part? The things that we have constantly been pushing into the background so that we won't think of them too often. In order to gain insight into ourselves, we have to be perfectly honest with ourselves. We have to look at ourselves — not through the biased eyes of pride — but to look at ourselves as we are. Then hindsight may help us to gain insight into our present condition.

It's good to reflect on ourselves as we are. I suppose most of us have taken these little personality tests that we find in the *Reader's Digest* or the women's magazines. When you look at these tests you try to fit yourself into some kind of pattern, you try to grade yourself. The problem is — most of us cheat a little. We stack everything in our favour and we're not completely honest. But sometimes it's a good thing to take these tests and to try to see what makes us tick the way we do and what makes us react the way we do. Why do we get so angry about certain things? Why do we feel inferior when we're with certain people?

We can all find excuses. We can say: I had a brother who was a lot smarter than I was, or I had a sister who was much more popular. We can just simply say: I'm not as good as others are. I just don't come up to their standards. A short person, for example, tends to feel that he is inferior, particularly when we talk about all the tall basketball players we see around today. How will he react to this? Does he talk loud or does he brag about himself? Why is this such a serious matter to him?

We must play down our weaknesses and build on our strengths. We all have strong points and we all have weak points. Look back on your life — but not with the idea of blaming yourself or your parents or your environment! And don't blame the fact that you are too short or too tall, too fat or too thin. Look at yourself with the idea of finding out who you really are and what you really are. Then accept yourself as you are and work from there.

We all have talents and abilities that we can develop and most of us have God-given talents that we aren't using. Learning to use our talents will also contribute to our spiritual lives. We can look back and see sins and failures. We can see that we've fallen short and we know that there are many things that we should have done. But with spiritual insight we can overcome our weakness and in Christ we can become stronger and more vibrant persons. Dedicate and commit yourself to Christ. In this way you can become a stronger, better Christian in today's world.

THOUGHT FOR THE WEEK:

The Bible presents a wonderful truth. It says: God is our refuge and our strength. In times of trouble we can take flight from life's problems and find in God a refuge. When we're moving through the battles of life, He will give us strength and courage and victory. This is the way to live. And you will find more joy and inner satisfaction in life as you learn to know yourself in Christ.

The Adventures of the Jolly Baker

by W.G. Vandehulst

189. Baker Bumble rolled up his sleeves as far as his fat arms would allow, which wasn't very far. He turned on his heel, one complete revolution. Then slowly he advanced on his patient, his head held high, the pointed hat balanced on top.

Whispers rippled through the inn.

"Silence!" bellowed the baker. "I must have total silence. Otherwise the medicine won't work."

The people held their breath. Mrs. Bumble wrung her hands in fear. "Oh, that simpleton! That lamebrain!"

Baker Bumble stood in front of Rowdy Roy. "Open wide!" he commanded sternly.

190. Poor Roy. He was afraid. He'd fight six strong men at the same time if he had to. But this! As he looked at the mysterious healer standing in front of him his cheeks quivered with fear.

"Didn't you hear me? Open wide! And close your eyes. Tight!"

Rowdy Roy obeyed. His huge mouth gaped wide. Sweat ran down Roy's face. And also down Baker Bumble's. He peered into the gaping, red cave full of teeth.

But which was the rotten one? He couldn't ask Rowdy Roy to point to it. His arms were tied behind him.

Which tooth was it? Poor Baker Bumble wiped his forehead.

191. Which tooth? The one that was black on top? Was that the one? Or was it that crooked one?

"Take a guess," thought Bumble. "You have to do something. I know, I'll put a drop of medicine on every tooth. Then I'll be sure to get the right one."

Very carefully he poured one drop of the green, syrupy liquid on each tooth.

"Keep up the bold front. Or else they won't believe you," he thought fearfully. "They won't listen to honest reasonable words. Maybe they'll listen to my brazen nonsense. It's the only way we'll get out of this fix."

He waved his finger under Roy's nose. "Keep your mouth shut tight. And your eyes too. And sit as still as a statue for one hour. Got that?"

192. To the onlookers he said, "I want all of you out of here. Go home! Roy needs quiet. Is it helping, Roy?"

Rowdy Roy nodded.

The people got up and headed for the door. They eyed the healer respectfully. One said, "My wife has a bad knee. I'll bring her to you tomorrow." Another, "My grandmother burnt her foot. Will you look at it?" and a third, "My aunt has a—"

"Silence! Outside, all of you! Innkeeper, sit down beside Roy. Now I'm going to put out the light or else the pain will return."

193. Out with the light. He blows. The flame flickers. Huge shadows leap along the walls. Two wondering faces at the door. The innkeeper on the bench beside Roy, who is sitting still as a statue. One last glow passes over them. Then all is pitch dark.

Hurriedly Bumble gathers together everything on the table and throws it back into the pack. Something tinkles onto the floor. No matter. Hurry, hurry! No time to lose. He gropes along the wall for his cloak. Yes, here it is! He jerks it down from the nail. Now to find his wife.

She was sitting in the corner. This way. He gropes his way toward the corner.

194. He reaches forward. His hand fastens on something stiff, something crackly. He squeezes.

"My cap! Help, my cap!"

Good, he's found her, his dear wife. He seizes her by the neck and hurriedly whispers in her ear, "Shh! Quiet! Come with me! Hurry!"

"Go with you? In the dark? Where to?"

"Shh! Just come! And be quiet!"

He drags her along. When he hears a noise from the bench, he roars, "Silence! Don't even stir! Not for an hour. Or else the pain will return. Twice as bad. Understood?

"Whew! Come on, let's go!" he whispers so softly his wife barely hears him.

195. He pulls. She follows unwillingly. But she doesn't dare protest. They find the back door, which Bumble had spotted before he began his treatment. They steal outside.

It's also dark behind the door. But some light falls into the next room through a window.

"Bend low and keep going!" whispers Bumble. To make sure, he pushes her head down. Next comes a shed. Pew! It smells like pigs and it's slippery underfoot.

"Keep moving! Don't stop!"

He pushes her ahead. Before them is a low opening. It stands out clearly, for it is not as dark outside as in the shed.

"Duck your head!"

196. They crawl through the narrow opening. Bumble bumps his hat, bending the point. "No matter! Keep going!"

Mrs. Bumble, who is now in the lead, suddenly stumbles over something—something soft and bulky. She falls on it with her knees.

"Greee! Groink-groink!"

Oh, how awful! A pig! A big, fat pig! And she fell on top of it! She wants to scream, but Baker Bumble pushes her ahead. She moans miserably. "Keep going!"

They climb over the pig and over a low partition.

Then they are outside. They have made it! They are free!

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Politics

First Ministers' Conference down to the wire

Davis

Levesque

by Philip C. Bom

***Calvinist Contact's** Ottawa correspondent represented the paper at the recently held First Ministers' Conference held in Ottawa to discuss the Canadian Constitution. This is his report.*

The First Ministers failed in their final effort to achieve fundamental agreement on the foremost issues facing Canada's future. They deliberated and decided upon draft resolutions on twelve items ranging from political to economic and cultural topics.

There was a serious mood at the Conference. The Premiers were anxious for action on the constitution. With public opinion behind him, the Prime Minister was confident that the Premiers would accommodate him and compromise. However, the threat of unilateral action, deadline, and the "divide and conquer" strategy of the federal government was not conducive to a consensus or bargaining in good faith. Frequently, the discussion deteriorated into a mini debate between Prime Ministers Levesque and Trudeau — the Rene and Pierre Show, as Premier Bennett of B.C. called it.

Political

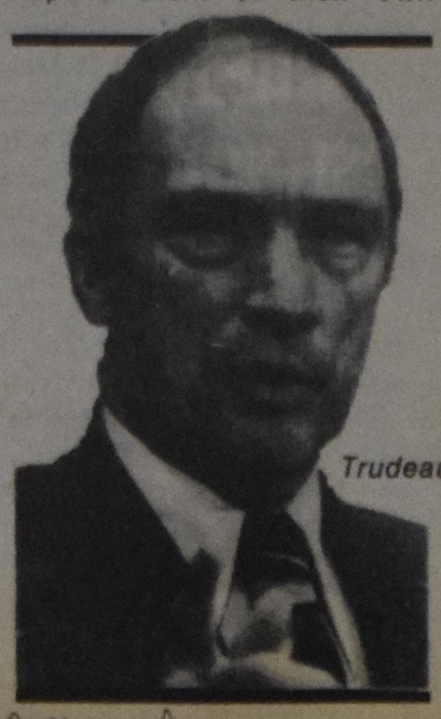
There was general agreement on patriation, on reform of the Senate and the Supreme Court. For Prime Minister Trudeau, patriation is a priority "to get rid of this last vestige of colonialism." For the Premiers, too, but with an amendment formula. The Quebec government insisted on an amendment which guarantees Quebec's unique place. Premier Levesque considered the Prime Minister's pre-occupation with patriation as a "smokescreen to disguise" centralist aims. Premier Angus MacLean of P.E.I. also considered it "distasteful" that he was considered a "suspect Canadian because I do not support the rush to patriate the Constitution." Patriation is not a "cure for the national ills."

A fundamental difference remained on the entrenchment of a charter of human rights. Entrenchment of a charter would shift the responsibility for the protection of rights and freedoms to the Courts, something for which Trudeau has always stood. The Premiers preferred to give that responsibility to the representatives of the people. The essential difference was that the Premiers believe in parliamentary democracy while Trudeau believes in a "people's democracy." Hence his emphasis on a "people's package " supposedly, promoting more power to the people than to the provincial politicians and governments. The federal demands appeared somewhat doctrinaire and dated. Provincial governments have come a long way in providing French language opportunities.

Economic

Renewal of federation has two aspects, according to Trudeau: constitutional and economic reforms. The federal government was willing to grant indirect taxation of resources to the provinces. This satisfied Saskatchewan, but not Alberta. It was willing to establish joint *administrative* mechanisms, but not joint *jurisdiction* over fisheries and offshore resources. That satisfied Nova Scotia, but not Newfoundland.

Canada *is* an "economic union" and has a national economy. However, the federal government wanted greater "powers over the economy" to centrally plan the economy. The mere recognition (or entrenchment) of the idea that Canada is an "economic union" was not acceptable to Trudeau. He was determined that the federal government and courts gain greater powers over the economy of the provinces and the private sector. This was unacceptable to most provinces. It would deprive them of their own



Trudeau

economic development initiatives and incentives. It could reduce the provinces to regional administrations of the centrally planned economy. The difference then is more than a question of powers between governments. It is a choice between diverse, mixed free market economies or one centrally planned, socialist economy. The federal government seeks not only power to distribute wealth among provinces (Dree programs) but also redistribution of wealth among people (the "redistribution of incomes among persons and regions"). Ironically, the best case against increase in the federal powers over the economy came from the social democratic governments in Quebec and Saskatchewan.

Proposals for the constitution even reached out beyond the boundaries of Canada. The "fundamental purpose of the federation" is to preserve and "promote freedom, justice and well-being for all Canadians." However, true to Trudeau's global vision, one means of achieving the above purpose will be by "contributing to the freedom and well-being of all mankind.

Communication

Powers over the economy may be important, but powers over communication are all-important. Prime Minister Trudeau argued that since provinces have control over education of the *child*, the federal government should have control over communication for the *citizen*. The Quebec government rejected this artificial distinction. According to the Quebec government, the "telecommunications galaxy . . . is the daily extension of academic education . . . what is called popular education, which is important for the identity of a distinct society." The federal government was willing to transfer authority over licence, rates, advertising of telecommunication within a province. It wanted to maintain and expand powers over communication policy, Canadian and foreign content. The Quebec government, and to some extent B.C., sought protection of its cultural autonomy through education and communication. It resisted federal government interference in education through communication.

Conclusion

In the quest for control over communication, education, and the economy, the debate basically remained one of federalism: powers between levels of *government*. It was not so much a debate over pluralism: a distinction between spheres of sovereignty between government and non-government institutions, in Canadian society. As an aside, Ontario Premier William Davis tried to make a point in the discussion of education that the Ontario government had no sovereignty over universities. Trudeau replied that it must reside somewhere. If it was not in the government of Ontario, he would not mind having it reside in the federal government. Davis wanted to be seen as the statesman who championed equality of education between English and French education. Why does he not extend that principle and apply it to all schools?

Sterling

Lougheed

Despite the best intentions, it may have been too much to expect major agreement. There was general support for patriation, but Trudeau did not achieve success on his non-negotiable charter of rights with powers over the economy. He may wish he had proceeded with parliamentary action immediately after the Quebec referendum as he had proposed after the May 1979 election. He is confident that he can achieve his charter through parliamentary action.

The Premiers may be bypassed via a national referendum. He wants patriation and possibly entrenchment of the Official Languages Act passed quickly so he can then embark on his major economic legislation. The conference may also precipitate a series of provincial elections. One may be certain that the months ahead will be politically exciting and of deep concern for each one of us.

We were there

★ ★ ★ ★ ★ *This is an excerpt from the September 11 issue of* ***The Globe and Mail*** *report on the conference.* ★ ★ ★ ★ ★

"This conference may well be providing the most saturated coverage ever on Canada's constitution, with more than 600 registered reporters, technicians, photographers and cameramen outstripping by far the total number of federal and provincial delegates. Ontario has 26 in its large contingent and even if that figure is multiplied by 11, there are more than two media people per government delegate. Figures compiled by the federal-provincial secretariat early yesterday showed organizations sending reporters included *The Times of London, Le Figaro, The Los Angeles Times, The Philadelphia Inquirer,* ***The Calvinist Contact****, Pravada,* the Novosti Press Agency and *The New York Times.*"

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All this in one day

by Anne Kwantes

Mrs. Kwantes and her husband are veteran missionaries who just moved to the Philippines.

"Good morning! Good morning! Hi Joe!"

It was only two blocks, but there were several women and children who greeted us. Of course they knew that we are missionaries, since no other foreigner lives near here.

A few weeks ago my husband Dick, our two teenaged sons and I arrived in the Philippines. We've lived in Japan for eleven years as missionaries; we're here now to help continue this work.

The mission work of our church in the Philippines is in three areas: Manila, in the northern part of the country, and Bacolod and Iloilo further to the south. We are stationed in Manila, and came to Bacolod just yesterday. This is an orientation trip; during the next three days we hope to visit each mission station to learn about the work, and become acquainted with the eight families who live in the Bacolod and Iloilo regions.

The church service was to begin at eight-thirty, but time is relatively unimportant to Filipinos, and it was close to nine o'clock when the pastor came to the front and began to speak. The language here in Bacolod is Ilongo. Even after we've learned the Tagalog language, spoken in Manila, we'll be unable to understand Ilongo beyond a few words. There are, officially, some eighty-seven languages and dialects spoken in the Philippines today. Hardly a unifying factor!

The Christian Reformed Church of the Philippines is very young. Work is being done to gather hymns in the Filipino languages, but for now our familiar Psalter Hymnal is used in all Christian Reformed services. How enthusiastic the singing sounded. Of course it did help that there were several missionary families, and that they knew the songs. I sat behind two young white-haired Fernhout girls, who, in their Sunday dresses, looked so sweet. I thought that their grandparents would have loved to sit in my place this morning.

This building is quite large, and is part of the seminary compound. It has walls on three sides, with the shady side completely open. This was new to us, and helped prepare for what else awaited us this day.

The Sunday School lesson, after the service, dealt with stewardship. The leader explained and discussed the responsibilities of Christians towards others. I was impressed with the suggestions aired, because I knew that many of those present had very little to give by way of finances. But of course money is only one part of stewardship (though important!) and the emphasis was on prayer and love toward others.

The afternoon service was in a nearby town called Murcia. The church building here was literally financed by the sale of eighteen boxes of used clothing, received from the Medicine Hat Christian Reformed Church. A cement slab, wooden posts to form a roof structure, nipa palm fronds for roofing, and pressed cardboard walls make up this building. Nipa palm roofs are most common here, and are said to keep out the rain. The building seats about thirty people. Again, the songs were in English, the rest of the service in Ilongo. This time there was no organ to help us sing. A leader sang the first line as an introduction, then we all joined in. Some seminary students were present at the service, so that they could teach Bible classes afterwards. The people were all smiles and handshakes, and we were glad to be here, even though it was very difficult to communicate with words.

After church we climbed into the van again, and set off for the next place, a so-called preaching station. Three ladies from Murcia joined us, carrying gifts of two coconuts, one papaya, and some onions.

The van is really a type of covered delivery truck. It is open on the sides, and has two benches in the back. It is used by the seminary to bring students and missionaries from place to place; in our case, it served to carry visiting missionaries around.

Once out of the town of Murcia, we noticed the beauty of nature around us. Before us we could see the base of a volcano. Lush greens, palm trees, sugar cane and carabao — just like the picture! Oops, there was a parked truck, blocking most of the road. That's not unusual here, apparently. If people have a flat tire or engine trouble they often leave their vehicle for days, even weeks, until they earn enough to have repairs done.

Soon the road became rougher, and we had to hold on to the rail to avoid getting jostled. But that did not stop the friendly chattering. As the road worsened our van slowed down, until we went at a speed of about ten kilometers per hour in stretches. Zigzagging to avoid some holes, slowing to go through others, aiming carefully to drive on the boards of bridges, Joe Fox, the Calvin Seminary intern, brought us to the next place.

This was on a corner of a sugar plantation. In this area sugar is king. People are desperately poor. There is seasonal work, but not year-round, and the pay is extremely low. Money for adequate food and medicine is not available, and many children die young. We saw the people — friendly, but quiet, some with a dull look in their eyes. Barbara Fox, wife of the intern, is a nurse, and was asked to look closely at some of the people's eyes, but she could do nothing for them just then.

The people have very little, but they did build a roof to make a small place for Bible study and worship services. Nipa palms again, of course, for the roof. Whereas in the Murcia church we had only heard pigs and chickens, here the chickens and a dog followed us inside. It was extremely simple — a few benches on a dirt floor; yet the floor had been swept, and on the crude small table which served as pulpit there was a glass jar with some flowers.

Behind this structure was the pigpen with what our boys laughingly call "Christian Reformed" pigs. This is part of the Christian Reformed World Relief Committee work. A piglet is supplied to a family; the people are taught to care for it, sell it, and then buy a new piglet with part of the profit. Behind the pigpen were a waterline and a holding tank. Before this waterline was laid, another CRWRC helping

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All this in one day

Cont'd from page 9

project, people here walked a kilometer to a water supply.

The Christian lady who lives on this plantation introduced the men, women and children who watched us move from place to place, and pointed out proudly who the Christians and the seekers were. We went on.

More dirt road with large, deep holes. More sugar cane. People along the road looked as we approached, waved, turned their heads as we passed, then watched our van disappear. A girl led a pig on a rope along the road, as if she were taking her dog for a walk. A house had a large cross painted on a rock near the door; one of the Murcia ladies explained that this sign of Jesus is supposed to keep away the evil spirits.

A few houses. Another village and another preaching station. The van stopped. Here a seminarian was teaching a Bible lesson in a clearing. We quietly joined the group, and sat on the bench someone put down. The ladies from our van disappeared into a home with their coconuts, papaya and onions. We listened to words which we did not understand, and looked around. Two girls, sitting close together, listened carefully. Some children, half naked, played at their mother's feet. A grandmother there must have been able to tell many stories about life. The man near me had legs so thin I wondered if he could stand.

Mimeographed sheets were used for the lesson. A pig was tied to a tree. Palm trees and banana trees surrounded the yard in which a palm roof had been built so that people might sit in the shade. A duck, her four ducklings following, crossed the yard just behind the speaker, then a rooster walked in front of him. Tremendous, I thought, that the Word of God reaches this place, too, and that the Lord speaks to His people, bringing comfort and peace to all who care to come to this yard.

When the Murcia ladies emerged from the house we smiled our farewells and returned to the van. The ladies carried a handful of peppers; a return gift, I assumed.

Once on the road again we saw a wide tree-lined boulevard, the entrance to the home of a sugar plantation owner. What a contrast with what we had just seen!

The van lurched on. Another bridge, high above a river, and again on top of the crossbars only boards for the van wheels. There'd be absolutely no protection from falling some forty meters in case the driver would miss.

Slowly we continued. We met several people who were carrying loads, often on the head. One grandma, walking with a small naked boy, balanced a bundle of twigs on her head, twigs for a cooking fire.

There, we were on the paved road again, and returned home via Murcia, where we left the ladies and picked up the seminary students. The last ten kilometers to Bacolod went quickly, and soon we arrive back at the seminary.

That evening sleep did come easily. So much in one day was almost too much. Yet I knew that these few places were only representative of many others. Yes, there are many more needy people, but I am so thankful that our church has a Christian concern and love for the hurts and misery of others, and that we as a Christian community may obey God's command to go into all the world to teach His message in word and deed.

Evangelist calls the West world's 'toughest mission'

HONOLULU (EP) — A noted Methodist evangelist declared here that "the West is now the toughest mission field in the world." Dr. Alan Walker of Sydney, Australia, evangelism director of the World Methodist Council, said that "there is more atheism and resistance to the Christian Gospel in England, Europe, America and Australia than anywhere (else) on earth." He was addressing the World Convention of Churches of Christ, an inter-confessional grouping of churches in 60 countries.

"The practical rejection of God by the West now matches the theoretic atheism of the Communist states," Dr. Walker said. "There are now probably as many people worshipping God in Soviet Russia as in England and Europe." He commented that "Soviet societies show an austerity and a sense of purpose often missing in the West."

Dr. Walker stressed that "the Christian churches of the West today carry a fearful responsibility for calling the people to repentance and to faith in the Christian God. Time is running out for spiritual renewal to halt a growing disintegration of society. Now is the hour to proclaim a realistic message of judgment and of merciful hope."

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Born 1980 . . . Nicaragua's first Christian Reformed Church

by Missionary Gary Teja

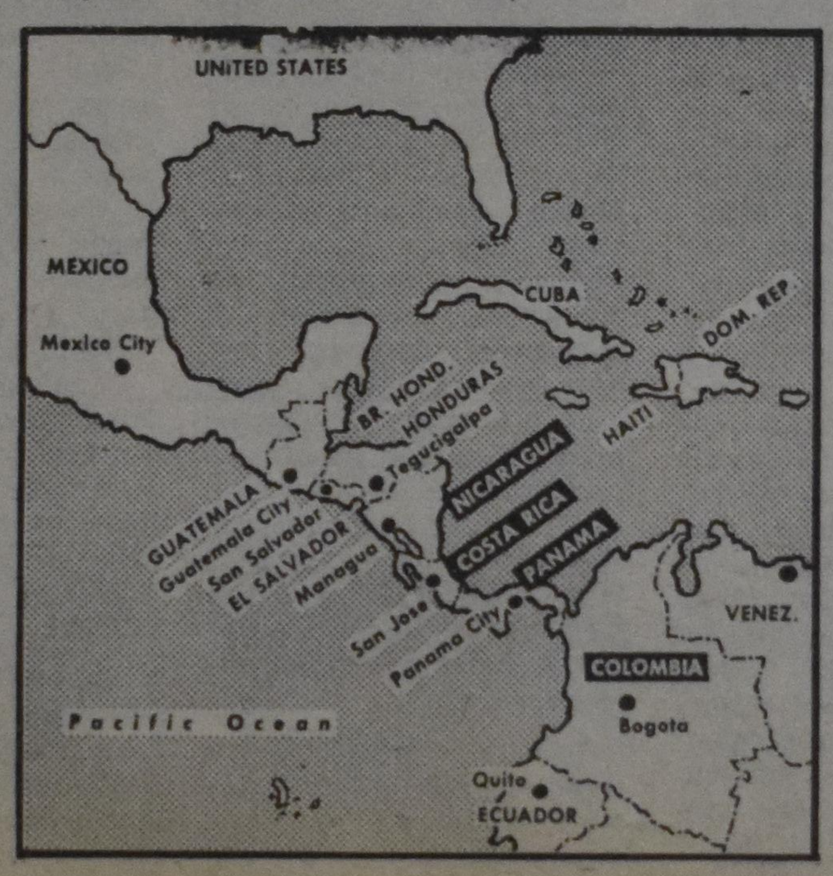
I sat with the congregation in the chapel of Las Americas #2, Managua, waiting for a very special service to begin. In a few moments the 50-member group would become the First Christian Reformed Church of Nicaragua.

As I reflected on the journey these people had made over the past seven years and looked at their smiling, expectant faces, it was difficult to remember the pain and anguish that I knew they had suffered seven years ago. These were the very people most affected by that devastating earthquake that destroyed Managua during the Christmas season in 1972.

Las Americas #2 had not existed before that event. It, like three other areas, was built with funds from the U.S. government as a temporary emergency relief camp. Shortly afterwards, the Christian Reformed Church came to help those people rebuild spiritually and materially. Many workers had passed through during those early years — missionaries from Honduras, seminarians from Mexico, students from the States. The Christian Reformed World Relief Committee came in to work with CEPAD, an interdenominational relief agency. And then in 1975 we also came, representatives of the living Christ under the banner of Christian Reformed World Missions.

These were the dear ones who had lived through that earthquake. As I looked around me I could see some remainder of strain in their eyes from a disaster more recent. In 1979, Nicaragua went through one of the bloodiest wars Central America has ever seen. I praised God because not one of my brothers or sisters in Christ had been injured and all were faithful in their worship. Peace had come at last, and smiles replaced the fear and anger so often felt before the end of the war.

There were other things to meditate on that morning. The building in which we were meeting had been a long time in coming. From the beginning of our ministry in Las Americas we had sought permission from the Nicaraguan banking agency to buy land and build a chapel. That began a three-year wait filled with disappointments, including several moves from meeting place to meeting place.



But God answered our prayers, land was purchased, and a building erected. I saw a few bullet holes in the roof, a result of the recent war, but unlike many areas, Las Americas chapel had not been bombed. I thought about the many hours in the blazing hot sun that we spent putting up that chapel. God had been with us then too, because the final phase of construction took place as late as May of 1979 — a few short weeks before the final offensive and our evacuation from Managua with four other missionary families on a United States Air Force plane.

Four volunteers from the Beverly Christian Reformed Church in Wyoming, Michigan, had been here in May working side by side with the young men of the church, putting up the rafters, the tin roof, and the siding. That temple in which we were now sitting stood during the war as a symbol of God, the mighty fortress and bulwark in time of trouble.

And now, January 6, 1980, that 50-member congregation officially became the First Christian Reformed Church of Nicaragua. Enrique Montenegro, the pastor, preached on Romans 8:28-39. His theme was "We, the Elect of God." The Statutes of the Church previously signed by the congregation were presented to me as the supervising missionary. The first elders and deacons were then officially installed.

But we had a double blessing coming from God this day. In the evening service the pastor, previously examined by Rev. Jim Dekker (missionary to Guatemala) and the author, was ordained to the Ministry of the Word and Sacraments as the first ordained pastor in the Nicaraguan Christian Reformed Church. Brother Enrique and I had worked together for four years. I had been his teacher during his time of study under our mission's theological education program. I had much for which to thank God.

A few days later in the first meeting of the consistory, the Church organized her own theological education program under the name INER (Instituto Nicaraguense de Estudios Reformados). This is a comprehensive program for leadership training within the national church for pastors, office-bearers, and Sunday School teachers. Preparation of course materials for the INER program and for the Sunday Schools is also part of the work.

I was appointed to serve as coordinator of INER, and Miss Joan Kamphouse (another CRWM missionary to Nicaragua) and Rev. Montenegro were appointed as teachers. In February INER was innagurated with a special worship service. There are now 24 active students meeting weekly in three classes, and several students from outside of Managua in extension work.

In accordance with the Statutes of the denomination adopted from those of the Honduran Christian Reformed Church, Las Americas supervises the other mission stations. This she has done faithfully from the start. She looks forward to seeing one or two of these mission stations organized by the end of this year so that a classis or synod can be formed. Recently yet another new evangelistic outreach was begun outside of near-by Tipitapa.

Yes, God has blessed that congregation. Despite an earthquake, a war, and years of waiting for its own chapel, a congregation and a denomination have been born in Managua, Nicaragua.

New Christian Reformed Church in Nashville

Country Music Town, U.S.A. — that's Nashville, Tennessee, where on August 3, 1980, something very momentous happened. Eight families and one individual became members of the First Christian Reformed Church of Nashville. It was during this first official service that Rev. Paul Vermaire, Regional Home Missionary, invited the families to come forward to sign a Statement of Commitment which reads as follows:

"I, with my resources and talent, time and money, commit myself to be prayerfully involved in the support of the ministry of the First Christian Reformed Church of Nashville."

This newest of home mission fields, with Munster Christian Reformed Church as the calling church, became a reality after Rev. Lugene Bazuin and three elders of the Munster Church interviewed all the families on Friday and Saturday, August 1 and 2. A most meaningful service was conducted on August 3 and Rev. Bazuin bringing a message on "The Church and Its Members" from I Corinthians 12. Some 60 people were in attendance.

The Nashville congregation is meeting at the Norman Binkley School on Wauford Drive. This location is easily accessible from either I-65 or I-24. So anyone travelling to Nashville to visit The Grand Olde Opry, or anyone passing through Nashville enroute to Florida or other places, is most cordially invited to worship with the group. To find the place of worship take the Harding Place exit, west off I-24, east off I-65; turn south on Wauford Drive. Worship services are at 11:00 a.m. and 6:00 p.m.; Sunday School begins at 9:45 a.m.

We give thanks to the Lord for the opportunity to begin this ministry in Nashville and for the commitment and enthusiasm of the people in this ministry. Pray that soon a pastor may be found who will not only be able to nurture the members of the church but who will reach out, with the congregation, to those who do not know Jesus Christ as Lord and Saviour.

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King's College launches its second year

While many in Edmonton were celebrating Alberta's 75th year as a province, the students, faculty, staff, board, and community members of The King's College gave thanks to the Lord during a convocation ceremony on September 1, 1980.

Board member Conrad van der Kamp of Vancouver delivered the main address. His theme was that ideas matter because they influence what we say and do. Dr. Sidney DeWaal, president of The King's College, made a few remarks as well. Excerpts of Mr. van der Kamp's speech follows here. Dr. DeWaal's speech appears elsewhere.

Ideas matter. They have power greater than guns, greater than armies or gold. Once upon a time there was an ugly little fellow, oh, about 2400 years ago, who hung around the market place. Couldn't get along with his wife . . . He argued there with anybody willing to argue. Who would have thought that his words would influence Christian thought and be part and parcel of discussions on knowledge and ethics even now. Yet Socrates is still part of your study. Or, to give another example, there was another funny little man who spent his time reading and scribbling in the British Museum. I wonder what the attendants thought of him. Yet the Marxist interpretation of history informs the understanding of half the world. Or think of Lenin, moving from hotel to pension, scribbling his inflammatory rhetoric, arguing with the few friends left, then transported like an infectious disease across Europe in a sealed train, to transform Russia, when the fullness of time had come for his ideas.

Man is free, yet everywhere we see him in chains, wrote another armchair philosopher, so putting words to an idea of freedom that has plagued us ever since and bedevils the discussion on energy policy right around the corner here. Or to give one final example out of dozens that come to mind, think of Groen Van Prinsterer, whose piety resulted in an understanding of the relationship of powers which still informs the very structure and the vision of our College today.

What an exciting time to be alive. A time when secular certainties are crumbling, and western man's confidence in his reason is shaken, a time when different ideas are so clearly striving for man's allegiance. A time when thinkers are acknowledging what Christians have said all along: knowledge rests on faith.

But also: what a scary time. What charts are you now to use on your voyage? It is all well and good for Polanyi to talk about commitment being the foundation of knowledge, but when you ask him how he proposes to escape a total subjectivity that way, he answers with a lot of nonsense about a sort of evolutionary push to higher levels of consciousness. A sort of biological drive. He got rid of a bad chart for us, but his chart is useless, too. What is to be our chart?

In fact, let us go one confusing step further. The suit I wear fits the fashion of our time. A tailor or a designer could probably date it within a few years. Now what if my very habit of thinking were to be like my suit, fashionable for the time and conditioned by it. What if the process of picking different points of view were merely fashion? What if my enthusiasm for Kuhn and Polanyi is really a knee-jerk response like buying a shirt with a certain cut of the collar? What if, say, Dooyeweerd's *New Critique of Theoretical Thought*, which antecedes so many contemporary insights, were no more significant than the arrival on the scene of loungewear pajamas? Perhaps you have been listening here to irrelevant nonsense to which no one would have paid attention 50 years ago, and no one will 50 years hence. How are we to get out of a vortex of doubt at this point, a maelstrom that will destroy us before the voyage is properly started?

There is the structure of the creation itself, which makes total absurdity impossible. Much more importantly, and thanks be to God, we have a fixed point beyond the welter of change about us. This is not the occasion to develop a sort of theology of dress, but just a cursory glance at the Scriptures gives us a basis for escaping the tyranny of fashion in clothes.

To begin with, dress came about to cover shame, so its essence is not mating plumage, or status symbol, or even cover from weather. Modesty is a determinant, not advertising of sexual potential or wealth. Perhaps ceremonial dress, such as this toga, is a redemptive aspect of dress. Anyway, whatever the details of the theology, this much is sure in fashion: we are not bound by the flux of things, and that, too, I think, would show up in this group. Something about our clothing here which, compared to the window displays of clothing stores, can be described as Scriptural. Let's hope so, in any case.

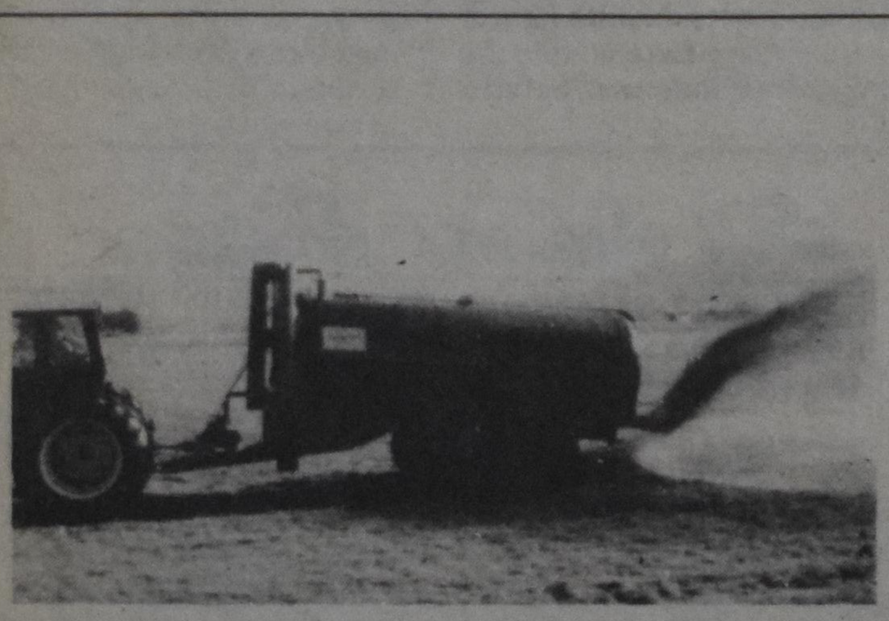
Well, what is true for the small world of fashion in clothes is true for the large world of fashions in intellectual thought. And now I don't mean that we should get ourselves a good sturdy theology and then we'll be alright. Theology is necessary — Kuhn would say that nomal exegesis of the Scriptures is impossible without an overarching theology — but theologies are constructs, models, when all is said and done, and therefore themselves rather fallible.

No, I'm not talking about theology, but about a way of using the Scriptures much less analytically coherent, much more intuitive, much more simple, even though it may be informed in turn by even very complex theology. I'm talking about a process of using the Scriptures somewhat like Polanyi's tacit knowledge and with something like his commitment, so that now one facet, then another, now a major theme and now a minor point, inform our daily decision making, often implicitly, always freshly. After all, the Scriptures are inexhaustible, like the creation, no more to be caught in the net of rational analysis than the creation, and, like the creation, nevertheless structured and with a total coherence that man may glimpse.

I'm talking about a way of reading the Scriptures that any child of God may engage in. Of course such reading, as I said, will be informed by theology, exegetical method, a certain hermeneutics, by sermons, lecturers, books, articles, discussions, and what-have-you, but its understanding, like Polanyi's tacit knowledge, will be different from that which any one rational discussion of the Scriptures can afford, wholesome and intuitive, guided by the Spirit for daily use.

What will guarantee us that the Scriptures, used in such a fashion with as much as possible the whole human personality open to the whole of God's word, what will guarantee us that such a leading is a reliable underpinning for our analytical thought? Nothing really, except Jesus' promise that His Spirit would guide His followers into all the truth. We are after the understanding that the Spirit gives. We are after "wisdom for above," which is a gift of God to those who love Him. Let me quote at this point from an article titled "The Christian Mind" by Rev. Al Green in the periodical *The Mind Field*.

"Wisdom is a gift of God. And, since God does not give gifts in the autonomous, independent, private ownershi manner that sin h accustomed us to, the gi always associated with presence of God. God doe give things away; He g Himself to us through thing Christian mind is something one can take fr God's hand, put in his por (or his brain), and walk with. We have a Christian only to the extent that we God, or, better, to the ext which God 'has' us.



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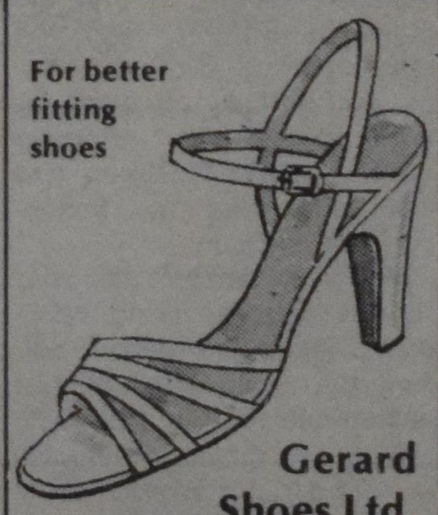

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Hoe staat het er mee? (3)

Over het persoonlijk leven kunnen we onzelf ook heel wat vragen stellen. Hoe staat het er mee wat betreft uw ootmoed? Vraag u zich zelf maar eens af: Beschouw ik mijzelf als het middelpunt van elke kring waarin ik leef? Streef ik naar bewondering en lof en valt het mij moeilijk om kritische opmerkingen te incasseren? Beroem ik mijzelf als ik met iemand in gesprek ben? Kan ik anderen werkelijk als mijn meerderen erkennen? Streef ik er wellicht onbewust naar om autoriteit te bezitten en leiding te geven? Probeer ik werkelijk de ander te begrijpen en de zaken eens door zijn bril te bekijken? Kan ik mijzelf verloochenen om anderen naar voren te laten komen of verheug ik mij erover wanneer zij mijn mindere zijn? Probeer ik mijn egoisme te overwinnen doordat ik anderen royaal mijn vriendschap bewijs?

En wat betreft uw edelmoedigheid? Vraagt u uzelf eens even af: Valt het mij zwaar mijzelf, mijn tijd, mijn geld weg te geven? Ben ik ten aanzien van mijn goederen krenterig en te precies of ben ik wanordelijk en willekeurig onder het voorwendsel royaal te zijn; wat voor rentmeester ben ik over de goederen die God mij heeft toevertrouwd? Eerbiedig ik de maatschappelijke orde, vul ik mijn belastingpapieren eerlijk in, of ben ik geneigd om me oneerlijke vrijheden te veroorloven? Ben ik de geest van soberheid en eenvoud trouw of gaat mijn leven op in het jagen naar geld, door voorrang te geven aan het materiele?

En wat betreft reinheid, nuchterheid, zelfbeheersing, ijver, oprechtheid? Vraag maar: Heb ik de Here Jezus zo lief, dat ik Hem niet wil verloochenen door opzettelijke ontrouw? Ben ik er mij van bewust dat mijn lichaam een tempel is van de Heilige Geest en dat ik niet aan mijzelf toebehoor? Verjaag ik onreine gedachten en voorstellingen, bid er tegen om ze maar kwijt te raken? Voel ik mij op mijn gemak bij vuile praat en verkeerde lectuur en zoek ik t.v. programma's die mijn zinnen prikkelen? Eer ik mijn vrouw, mijn man in mijn gedachten, woorden en daden? Zijn mijn vriendschappen trouw, zonder egoisme of sentimentaliteit? Breng ik niet door gebrek aan zelfbeheersing bewust anderen in verzoeking?

Vind ik — als ongetrouwde — in de gemeenschap met Christus de kracht om rein te leven? Respecteer ik — als getrouwde — het sexuele leven? Hebben we als man en vrouw de vrijmoedigheid en de liefde om alle problemen die hier liggen, in gehoorzaamheid aan Gods wet samen op te lossen? Ben ik ook bereid tot een zekere zelftucht om mijn lichaam rein te bewaren? Ben ik bereid om, waar nodig, bepaalde relaties, vriendschappen, correspondenties af te breken?

Gebruik ik Gods gaven op de rechte wijze, in dankbaarheid, of nemen goed eten, drinken, en roken bij mij een te grote plaats in? Ben ik verzot op een bepaalde sport, dat ik er maar moeilijk van kan afzien?

Ben ik gematigd in mijn woorden; kan ik grove geestigheid en banale grapjes opgeven? Versta ik de kunst om te zwijgen? Verlang ik naar vergeving van iemand, die ik met een hard woord pijn heb gedaan? Komt mijn wens om vergeving te ontvangen niet voort uit angst voor de gevolgen in plaats van waarachtige vrede in een oprechte behoefte aan de vergeving van God zowel als die van de naaste?

Verlustig ik mij in ruzies, onenigheden, conflicten omdat ze mijn agressiviteit een kans geven zich uit te leven? Geloof ik heus dat onrechtmatige toorn gelijk staat met moord, en een begerige blik naar een vrouw met overspel?

Ben ik tegenover mijn meerderen of vrienden, of tegenover mijn vrouw of mijn man tekortgeschoten in openheid en oprechtheid om straf of verwijten te ontgaan? Lieg ik om mijzelf te handhaven of uit lichtzinnigheid? Neig ik tot huichelarij? Verberg ik mijn werkelijke gedachten en gevoelens voor mijn naaste, om er voordeel van te hebben? Heb ik werkelijk de waarheid van harte lief?

Tenslotte: Heb ik er werkelijk oprecht naar gestreefd om mijn karakter – en boezemzonden te leren kennen en om ze eerlijk en volledig voor God te belijden? Heb ik de oprechte wens en een brandend verlangen om mijzelf te overwinnen? Heb ik het rechte geloof in Gods barmhartigheid, en het verlangen naar de vergeving der zonden om voor God te leven?

Komt met uw zonden voor de dag, belijdt ze voor uw hemelse Vader, pleit op de zoenverdienste van de Here Jezus Christus, en geloof in de vergeving uwer zonden.

Hoe staat het er mee?

J. VanHarmelen

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Vreemd bidden op Toronto's scholen

door John Van Harmelen

De ‚Board of Education' van de openbare scholen in Toronto heeft met 16 tegen 3 stemmen een boekje goedgekeurd dat zestig aanhalingen en gebeden uit de geschriften van verschillende godsdiensten, en dertig christelijke gebeden, het Onze Vader inbegrepen, bevat.

Het vorig jaar had het bestuur geprobeerd om het Onze Vader door een stille meditatie te laten vervangen, maar de minister van onderwijs vond dat dit in strijd was met de Onderwijs-Wet, die zegt dat de klassen moeten worden geopend met het lezen van een gedeelte uit de Bijbel of andere passende aanhalingen, en het Onze Vader of andere passende gebeden.

Het bestuur wilde iets doen om het Onze Vader te vervangen, omdat ten minste vijftig procent van de leerlingen in Toronto geen christenen zijn. En verschillende bestuursleden vonden dat een strikt christelijke rite in de school niet kon worden geaccepteerd.

Het advies werd min of meer gegeven dat een boekje met alternatieve gebeden aan de eis der wet zou voldoen.

Naast het Onze Vader vindt u in dit boekje aanhalingen uit geschriften van andere godsdiensten en ook gebeden van andere godsdiensten (Islam, Buddhism, Hinduism, Zorastrism, Confucianism, North American Indian religion) en andere christelijke, gebeden.

> ...Gij zijt moeder, Gij zijt vader, Gij zijt broeder, Gij zijt vriend, Gij zijt kennis, Gij zijt rijkdom. Heer mijn Heer, Gij zijt alles in allen.
>
> Hindu Gebed

Dit boekje is met heel veel zorg samengesteld. Het bestuur benoemde nl. een veertig personen waaronder negentien leiders van verschillende kerkverbanden om samen allerlei aanhalingen uit religieuze geschriften en gebeden van verschillende godsdiensten samen te voegen tot een behoorlijke keuze voor de onderwijzers die met september de klassen van 151 scholen openden waar niet minder dan 85.000 studenten in Toronto de lessen volgen.

Alle studenten zouden die verschillende gebeden dan mee moeten bidden alsof ieder die bidt, wat soort gebed hij eigenlijk bidt, toch tot dezelfde God zou bidden. En het wordt dan ook erg bekrompen genoemd als iemand schrijft dat zij die geloven aan de Bijbel als Gods Woord en die het duidelijk getuigenis der Schrift aanvaarden dat de Christus de Zoon van God is nooit kunnen instemmen met die leden van de Toronto Board of Education die blijkbaar zo gedetermineerd zijn om Christus en het gebed dat Hij Zijn discipelen leerde op een lijn te stellen met de gebeden van hen die slechts mensen zijn.

De *Toronto Star* liet de lezers weten dat een overweldigende meerderheid van hoofden van lagere en middelbare scholen ingenomen waren met het besluit van het bestuur.

Een van die hoofden zei o.a.

PERSOVERZICHT

• De stemming in ons land was zenuwachtig als dat van een kat met een lange staart in een kamer met tien schommelstoelen. De onderhandelingen tussen Ottawa en de provincies over grondwetsherziening liepen uit op een fiasco. Zoals te verwachten was konden de heren het niet eens worden. Er wordt algemeen verwacht dat Zijne Majesteit nu zijn meerderheid in het parlement zal gaan gebruiken om de laatste sporen van ons koloniale bestaan te verwijderen door de grondwet van Londen naar Ottawa te brengen. Hoe het met eventuele voorzieningen zal gaan wordt dan een zaak van „wie dan leeft wie dan zorgt". Intussen zitten we met de gebakken peren van de onenigheid. De internationale valuta-beurzen reageerden met devaluering van de Canadese dollar, hetgeen weer een stijgende tendenz in de rentekosten met zich mee bracht. Wat zullen we van deze dingen zeggen?

• Hier in Toronto waar twee-derde van de post gesorteerd wordt, waren we weer het slachtoffer van de razernijen in het kantoor der posterijen. Dat is me ook een treurspel hoor. Er zijn in het postkantoor meer vakverenigingen dan benen aan een duizendpoot en al die lui gaan op z'n beurt in staking, en dan blijven de andere werkers van de weeromstuit ook maar thuis. Aangedreven waarschijnlijk door dit voorbeeld zijn de heren doktoren er ook over aan 't denken om zich in een vakvereniging te organiseren. Misschien krijgen we wel een bond voor iedere tak van specializatie. De ene week de oogartsen in staking en dan de huidartsen, gevolgd door de psychiators. 't Blij vooruitzicht dat ons streelt....

• Onze provinciale premiers waren niet de enigen die het niet met elkaar eens konden worden. In Wenen vergaderden de olie-producerende landen en daar vlogen ze elkaar ook geducht in het haar. Hoewel die heren de prijs natuurlijk gaan verhogen (ze moeten immers hun harem bekostigen) is het toch een feit dat op de vrije markt in Rotterdam olie verkrijgbaar is voor bijna tien dollar onder de officiele OPEC-Prijs. Er is teveel olie aan de wereldmarkt.

• In Paraquay werd de voormalige diktator van Nicaraqua vermoord. En in Turkije ligt de demokratie ook weer op apegapen. Daar heeft het leger de regering over genomen. In Zuid-Korea is het al niet veel beter, daar werd de laatste verdediger van de demokratie ter dood veroordeeld.

• In Nederland werd met de gebruikelijke ceremoniele fanfare de Staten Generaal geopend. In de Troonrede was het allemaal bezuinigen wat de klok sloeg, of zoals ze het daar wat netter noemen: „Inleveren van koopkracht". Het was de echo van Colijn uit de dertiger jaren. De onderwijzers reageerden maar meteen door met staking te dreigen.

• Ik ben er over aan 't denken om te emigreren naar een tropies eiland waar geen post komt, geen kranten bezorgd worden en de telefoon nog niet uitgevonden is. Wie gaat er mee? Aan de andere kant: als U meegaat kan ik net zo goed hier blijven.

Caryl D. Tuyl

Vreemd bidden

Vervolg van pag. 17

Sommige ouders zullen wel op deze verandering tegen zijn, maar wij moeten niet vergeten dat wij in een stad wonen waarin verschillende culturen zijn vertegenwoordigd. En dat door zulk een verandering grote waardering voor elkaar wordt getoond. Laat de nietchristelijke studenten zien dat hun cultuur en religie wordt erkend, we leven tenslotte in een veelkleurige culturele gemeenschap.

Heel wat hoofden van scholen gaven hun mening te kennen. Het bleek echter wel dat er onder hen die zich uitten niet veel waren, die ook maar iets begrepen hadden van de absoluutheid van het christendom. Jezus staat voor hen op een lijn met Buddha, Zarathoestra, Mohammed. En de een noemt God de Grote Geest, de andere Allah, een derde Vishnu, een vierde Siva, een vijfde Brahma, en de Joden bidden nog steeds tot Jahweh.

Als men niet bidt tot God, onze hemelse Vader, in de naam van de Here Jezus Christus, Zijn Zoon onze Heiland, kan men dan alles wat misschien heel vroom gezegd wordt tegen een zgn. godheid, die niet eens echt bestaat, wel bidden noemen?

Het wordt vreemd bidden in de openbare scholen in Toronto. Bidden dat helemaal in strijd is met Gods heilige wil, die uitgedrukt is onder meer in de tien geboden: gij zult geen andere goden voor Mijn aangezicht hebben. Niet vandaag met elkaar bidden tot Onze Vader, en morgen tot de god van Confucius, en overmorgen tot de god van de Hindoes.

Er zijn heel wat protesten bij de Board of Education ingekomen, en ook de ingezonden brieven vinden hun weg in de kolommen van de *Toronto Star*. Heel wat christenen die nog hun kinderen naar de openbare school sturen merken dat de ‚geestelijke erfenis' die hen doet schrijven ‚Ons land is een Christelijk land' erg ondermijnd wordt en de verdwijning nabij is.

Het zijn stemmen van roepende christenen in de woestijn van een veelkleurige culturele werkelijkheid, waar voor volgens anderen nu ‚de ogen zijn opengegaan.' Iemand schrijft: Ons land is 'n christelijk land en het Onze Vader is er een deel van. Wij hebben duizenden immigranten de vrijheid van godsdienst gegeven, maar ik neem het het bestuur kwalijk als het Het Onze Vader opzij schuift om die andere geloven gunstig te stemmen! en een andere schrijft: Waarom zouden we onze geestelijke erfenis verkopen voor een ‚mess of pottage,' waarbij zeker gedacht werd aan Ezau die zijn eerstgeboorterecht verkocht voor een portie rode lentilsoep.

Nog iemand schrijft: als het bestuur dit soort gebeden laat bidden bij de opening van de klas dan zal ik er voor zorgen dat mijn kinderen verontschuldigd worden als zij gevraagd worden een gebed mee te bidden dat een vervanging is van Het Onze Vader, dat door de Here Jezus zelf aan zijn discipelen geleerd is.

De Board of Education kan dit bidprobleem niet oplossen. De Public School is geen christelijke school.

Christenen kunnen alleen maar met andere Christenen het Onze Vader bidden, en zij kunnen samen voor anderen bidden. Een Christen kan niet bidden met een Jood, een Hindu, een Jehovah Witness, een Moslem of een Mormoon, want zij bidden niet tot de ware God die Zich in Jezus Christus, Zijn Zoon heeft geopenbaard. En niemand komt tot de Vader dan door Mij, zegt Jezus. Wie dit monopolie niet aanvaardt is geen Christen. Als u het gebed vergelijkt met een brief, dan behoort zo'n brief een juist adres te hebben om te worden bezorgd. Het Christendom verstrekt het enige juiste adres: via Jezus Christus tot de Vader. Johannes 14:6 en Handelingen 4:12.

> ...Een goede gedachte te denken, een goed woord te spreken, een goede daad te doen, is goed. Het is het beste wat u kunt doen. Het brengt eeuwige zaligheid. Eeuwige zaligheid valt hun ten deel die de deugd zoeken terwille van de deugd. Een gebed van Zoroaster (Zarathoestra).

Het begin van de Social Credit Party

door Marcus Van Steen

(Canadian Scene) — Op 22 augustus 1935 werd William Aberhart, leider van de Social Credit partij gekozen de regering van Alberta te vormen. Dit was de eerste regering die gevormd werd op basis van de simplistische economische theorieen van een majoor in het Schotse leger, Clifford Douglas. De heer Aberhart was ook de eerste Canadese politicus die zijn ideeen via de radio verkondigde.

De heer Aberhart had voordat hij in de politiek ging al een jarenlange ervaring met radio. Hij was aanvankelijk een leraar aan de middelbare school en wijdde zich later aan godsdienstig evangelisme door middel van een radio programma dat iedere Zondagmorgen over een radio netwerk in Alberta werd uitgezonden. Hier werd erg veel naar geluisterd en dit programma leidde tot het Prophetic Bible Institute, opgericht door Aberhart en het stond tevens onder zijn leiding.

Gedurende het begin van de dertiger jaren leden de prairie provincies meer onder de depressie dan de andere delen van Canada. Alberta en Saskatchewan werden het slachtoffer van een droogte die grote armoede veroorzaakte onder de landbouwers en veeboeren, die een belangrijk deel van de bevolking van Alberta vertegenwoordigden. Aberhart, onder de invloed van de geschriften van majoor Douglas, voerde aan dat Alberta's lot alleen verbeterd kon worden via strenge controle over de banken en een herdistributie van de opbrengst van de natuurlijke bronnen.

Zijn critiek op de banken werd verwelkomd door de duizenden boeren die na een aantal mislukte oogsten hun boerderijen kwijtgeraakt waren aan de banken die hun hypotheken hielden. Geen wonder dan ook dat de verkiezing van 1935 leidde tot een overwinning van Aberhart's Social Credit Party. Hij won 56 van de 63 zetels.

Aberhart ondervond echter al heel gauw dat het gemakkelijker is om te theoretiseren dan om inderdaad het beleid te voeren. Aangezien het bankwezen een federale zaak is, kon hij zijn belofte om de banken onder provinciaal toezicht te brengen niet tot uitvoering brengen. Andere aspecten van zijn programma werden veroordeeld door de stichter van Social Credit, Majoor Douglas, die zei dat Aberhart's interpretatie van Social Credit fundamenteel onjuist was.

Aberhart verdedigde zijn interpretatie maar, hoewel hij de naam Social Credit aanhield, zijn administratie was toch voornamelijk gebaseerd op traditionele monetaire theorieen. Hij probeerde echter de provincie op eerlijke en goede wijze te besturen en hij behield het vertrouwen van het volk. In 1940 werd hij wederom gekozen. Hij overleed drie jaar later, maar zijn Social Credit Party bleef tot 1971 aan de macht. De partij won ook aan invloed in Brits Columbia, waar wij ook nu nog een Social Credit regering hebben. Vele jaren lang speelde deze partij via prominente parlementsleden een belangrijke rol in de federale regering, maar het huidige lagerhuis telt geen enkele vertegenwoordiger van de Social Credit Party.

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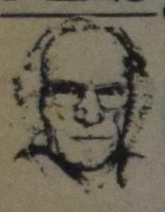


Christelijk onderwijs: Met of zonder overheids-subsidie? 3

Nog een enkele opmerking over de vraag hoeveel overheidssubsidie verantwoord is voor ons om te aanvaarden. Dat is een netelige kwestie. Voor diegenen die in een provincie wonen, waar nog geen enkele subsidie aan onze scholen verleend wordt een schijnbaar voorbarige vraag. Laten we eerst maar eens zien dat we iets krijgen. Over het „hoeveel" praten we dan wel eens. Maar laten we niet vergeten, dat we onmiddellijk met die vraag te maken krijgen als de overheid begint met subsidie te verstrekken. Daarom kon het wel goed zijn als we ons op die vraag tijdig bezinnen.

Zodra wij overheidssubsidie voor onze scholen krijgen is er het gevaar dat we ons minder zorgen gaan maken voor onze scholen. We lopen het gevaar deze subsidie „normaal" te vinden. Een goed begin! Een situatie om beter te worden: hogere subsidie voor 't volgend jaar! Laten we ons geen illusies maken: overheidssubsidie brengt gevaren met zich mee. Onherroepelijk. Gevaren van twee kanten: van onze eigen kant: we lopen gevaar de intense interesse voor onze scholen te verliezen, en van de kant van de overheid. Laat dan de overheid een van God-ingesteld instituut zijn, feit blijft dat het door mensen gehanteerd wordt. Zondige mensen. Mensen die vaak niet eens erkennen dat ze bij de gratie Gods de overheid uitmaken.

Gangbaar is de mening, dat de overheid regeert bij de gratie van het volk! Volkssouvereiniteit — doorgesijpeld tot in alle lagen van de bevolking sinds de Franse revolutie. Waar overheidssubsidie verstrekt wordt wordt dat meestal niet gedaan omdat men de Christelijke scholen zo gunstig gezind is. Vaak is het een politieke manoeuvre om stemmen te winnen voor de volgende verkiezing! Als het in de politieke kraam te pas komt is zo'n overheid zeker bereid om wijziging te brengen in de structuur van de subsidie.

Ik kan me goed voorstellen, dat een bepaalde politieke partij, die de macht heeft, stelselmatig de subsidie verhoogt om vervolgens geleidelijk aan en zo ongemerkt mogelijk de touwtjes strakker aan te halen. Over een verloop van tijd betaalt de overheid practisch al de kosten van ons onderwijs, maar heeft ook practisch al de macht in handen.

Laten we nooit vergeten: als we niet meer de volle verantwoordelijkheid hebben voor de financien voor onze scholen, is er de neiging om onze waakzaamheid te verzwakken.

Daarom moeten we financieel voor het grootste deel onafhankelijk blijven van de overheid om eventueel in staat te zijn (financieel gesproken) om tot de overheid te zeggen: Neen — als het zo moet, zoals u het ons voorschrijft, dan zien we liever af van de subsidie die we nu ontvangen. Iedereen kan zich wel voorstellen dat dit onmogelijk zal zijn als de overheid alles betaalt. Als de nood aan de man komt, moeten we het zelf nog zo over kunnen nemen.

Het geld dat we van de overheid ontvangen moeten we eigenlijk gebruiken om de kwaliteit van het onderwijs te verhogen en we moeten niet direct denken aan verlaging van schoolgeld en zo.

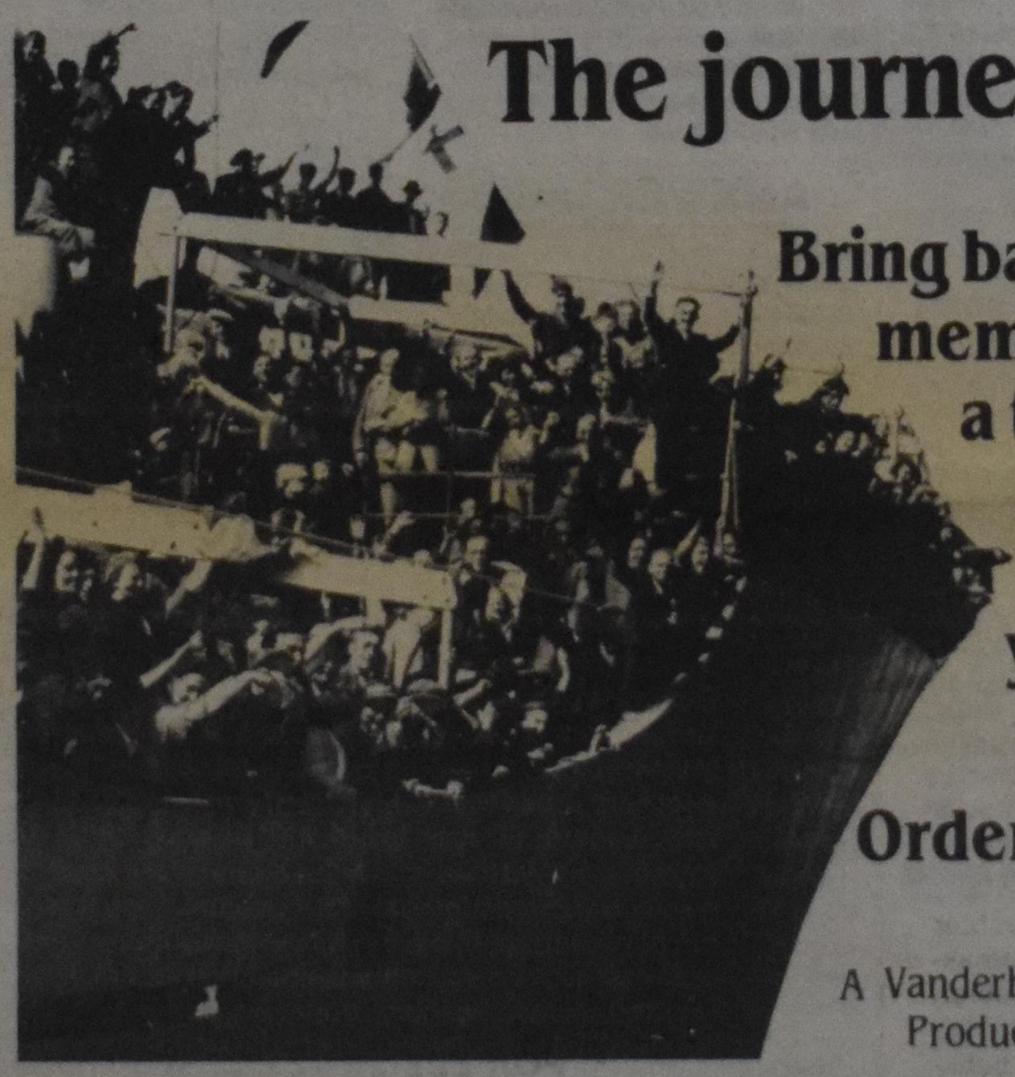
Wat het z.g.n. „voucher system" betreft ben ik bang dat dat een gevaar in zich houdt waarvan velen zich niet bewust zijn. In de eerste plaats al, als we het „voucher-systeem" aanvaarden, gaan we eigenlijk uit van de gedachte dat het redelijk en billijk is dat alle schoolgelden door de overheid geheven wordt en dat het evenzo redelijk en billijk is, als die overheid dat schoolgeld evenredig verdeeld over het aantal schoolgaande kinderen. 't Klinkt allemaal logisch en mooi, maar hebben we wel door dat we dan meteen een dikke streep halen door ons grondbeginsel van onderwijs, n.l. dat het de verantwoordelijkheid van de ouders is om voor het onderwijs te zorgen?

Zodra het „voucher-system" werkelijkheid zou worden kunnen we wel vaarwel zeggen aan ons grondbeginsel van „ouders-verantwoordelijkheid". Het klinkt o zo democratisch en het idee is misschien helemaal niet zo moeilijk om te verkopen aan de gemiddelde kiezer in Canada, maar ik vrees met grote vreze dat we dan dezelfde fout maken die men in Nederland maakte toen de financiele gelijkstelling werkelijkheid werd. Wij wilden subsidie voor onze scholen; de socialisten wilden het vrouwen kiesrecht. Toen gingen de Christenen en de socialisten aan het marchanderen: Als jullie voor financiele gelijkstelling stemmen voor onze scholen, dan zullen wij jullie steunen in jullie strijd voor het vrouwenkiesrecht!

In al onze Christelijke acties, of het nu in de politiek, of in de arbeidsverhoudingen of onderwijs, of waar is, mag nooit de vraag ons beheersen in hoeverre we iets kunnen „bereiken". Al onze Christelijke gehoorzaamheid in welke sfeer van het leven ook, zal moeten beheerst worden door de vraag: In hoeverre wordt het Koningschap van Christus erkend en gerespecteerd? Onze acties zullen des te meer intens moeten zijn naar mate dat koningschap van Christus niet erkend of genegeerd wordt.

In het ijveren voor subsidie voor onze scholen moet niet onze portemonnaie de hoofdrol spelen, maar de vraag of het „onderwijs" behandeld wordt in overeenstemming en harmonie met de scheppingsordinantieen Gods.

Syrt Wolters



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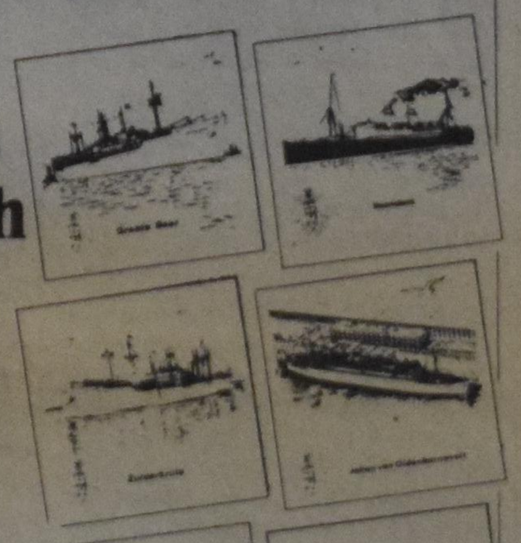

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- Jenny Klein H. te L., Ont.

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THANKS

COLYN: We wish to express our sincere thanks to our children, grandchildren, relatives and friends, who made the day of our 45th Wedding Anniversary an unforgettable one. Also thanks for the gifts and many flowers and cards. Above all, we thank God for his many blessings throughout these years.
Mr. and Mrs. W. Colyn Sr.,
St. Catharines, ON

KAMERMAN: We express our sincere thanks to our children, grandchildren, relatives and friends who made the day of our 35th Wedding Anniversary an unforgettable one. Also thanks for many cards, gifts and flowers. Above all we are thankful to our Lord who in his goodness spared our lives so that we could celebrate this day together.
Mr. and Mrs. A. Kamerman,
11 Eleanor Rd., Orillia, ON

WEEBER: We would like to thank our children and grandchildren for the beautiful way they arranged to celebrate our 50th Wedding Anniversary. Also, many thanks to our friends for their congratulations, personally or by mail. Above all, thanks to our heavenly Father who guided us all these years. Great is his faithfulness.
Mr. and Mrs. H. Weeber,
1 Sunnyside Dr., Erin, ON N0B 1T0.

BIRTHS

DEN BOER: "See how the lilies of the field grow." We, Dave and Marian, thank the Lord for entrusting us with his child, SUZANNE ALISON, a sister for Karen and second granddaughter for Mr. and Mrs. John den Boer of Port Perry, ON and Mr. and Mrs. John Beekman of Golden Gate, FL.
R.R.#5, Owen Sound, ON N4K 5N7.

RYPSTRA: With thankfulness to our God, the giver of life, we, Will and Wilma Rypstra joyfully announce the birth of our second child, a daughter, SHANNON RENEE, born on September 3, 1980. A little sister for Kevin. Eighth grandchild for Mr. and Mrs. C. Feyen of Chatham and seventh grandchild for Mr. and Mrs. E. Rypstra of Bowmanville.
4 Robin Court, St. Catharines, ON L2N 6N1.

SANDINK: With thankfulness to God, the creator of all life, we wish to announce the birth of our son, RONALD HENRY, on August 12, 1980. A new brother for Shawn and Jeanette. Another grandson for Mr. and Mrs. P. Hamstra of Strathroy and Mr. and Mrs. H. Sandink of Burlington.
John and Tina Sandink,
80 Milliner St., Strathroy, ON

SCHOLMAN: With thankfulness to God for his many blessings, Bernard and Janet Scholman rejoice in the birth of a son, TIMOTHY JOEL, on September 8, 1980. He is a welcome brother for Jennifer, John, Beverly and Michael.
82 Fairview Ave., Grimsby, ON

BIRTHS

SNEEP: Tony and Jana thank the Lord for blessing us with our second son, DOUGLAS ANTHONY, a little brother for Randy, on August 30, 1980. Proud grandparents are Mrs. E. Sneep of Chatham, ON and Mr. and Mrs. H. Goutbeck of Edmonton, AB.
Address: 15212 - 59 St., Edmonton, AB T5A 1Y7.

VANDERGAAST: Shelly is very happy to announce the birth of her little brother, KEVIN PETER, born August 4, weighing 7 lbs. 8 oz. Proud parents are Dorothy and George Vandergaast, Bowmanville, ON. Kevin is the 2nd grandchild for Mr. and Mrs. A. Vandergaast, Maple Grove, ON and the 7th for Mr. and Mrs. H. Snoek, Orono, ON. He is another great-grandchild for Mrs. B. Kruys-v.d. Loon, and Mr. and Mrs. A. Snoek, both from The Netherlands, and also for Pake (G.) Vandergaast from Bowmanville, ON.

VAN DYK: Jack and Wendy Van Dyk (nee Spoelstra), with a song in their hearts and a prayer on their lips, praise God for the birth of their son, JUSTIN PETER, born August 13, 1980. 6th grandchild for Mr. and Mrs. A. Van Dyk of Fruitland, 17th grandchild for Mr. and Mrs. P. Spoelstra of Hamilton and Joshua's first brother.
"Let your father and mother be glad. Let her who bore you rejoice" (Proverbs 23:5).
1365 Cardine St., Burlington, ON.

SPOELSTRA: Paul and Henny Spoelstra (nee Farenhorst) joyfully announce the arrival of their firstborn, JORDAN LEE, born August 20, 1980. 7th grandchild for Mrs. D. Farenhorst, Hamilton and 18th grandchild for Mr. and Mrs. P. Spoelstra, Hamilton.
"And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there" (Psalm 87:5 and 6).
822 Mohawk Rd. W., Hamilton, ON.

MARRIAGES

ANDELA-MACDONALD: Mr. and Mrs. James Andela of Cobourg, are happy to announce the forthcoming marriage of their daughter, JEANETTE to THOMAS MITCHELL MACDONALD, son of Mr. and Mrs. Jack Hay of Cobourg. The Lord willing, the ceremony will take place on Saturday, October 4, 1980 at 4:00 p.m. in the Grace Chr. Ref. Church, Cobourg, with Pastor R. Ouwehand officiating.
Future address: 262 Sinclair St., Cobourg, ON (after Oct. 24).

PONSEN-ROORDA: Mr. and Mrs. John Ponsen of Newmarket, ON and Mr. and Mrs. Turner Roorda of Orangeville, ON, are pleased to announce the marriage of their children, GLORIA and EDWARD. The ceremony will take place, the Lord willing, on Saturday, September 20, 1980 at 3:00 p.m. in the Bethel Chr. Ref. Church, Newmarket, ON. Rev. S. Vander Meer and Rev. H. Gunnink officiating.
Future address: 74 Carlton Dr., Orangeville, ON.

VALKENBURG-VOSKAMP: Believing that marriage is ordained by God, Mr. and Mrs. Albert Valkenburg of Clinton are pleased to announce the marriage of their son, PETER to GERALDINE, daughter of Mr. and Mrs. John Voskamp of Atwood. The Lord willing, the ceremony will take place on Saturday, October 11, 1980 at 2:00 p.m., in the Listowel Brethern Chapel. Rev. Jack Quartel officiating.
Future address: 5 Agate Rd., #309, Downsview (Toronto), ON M3M 2B2.

MARRIAGES

VANDERSTELT-DEGROOT: Job and Anne Vander Stelt of Dunnville are pleased to announce the forthcoming marriage of their oldest daughter, CORNELIA ALETTA GEERTRUIDA to PETER WILLIAM, son of Arie and Riet de Groot. The Lord willing, the ceremony will take place on October 4, 1980 at 3:00 p.m. in the Conrad Grebel Chapel, Waterloo. Rev. Dr. Kooistra officiating.

VAN DYKEN-KOORNNEEF: Mr. and Mrs. Simon van Dyken, Stoney Creek, and Mr. and Mrs. John Koornneef, Winona, are happy to announce the marriage of their children, DIANE HELEN and RALPH JOHN. The wedding will take place, D.V., Friday, October 3, 1980 at 6:00 p.m. in the Fruitland Chr. Ref. Church; Rev. J. De Vries officiating.

VAN SOELEN-KIERS: Mr. and Mrs. Bert Van Soelen and Mr. and Mrs. John Kiers are happy to announce the forthcoming marriage of their children, ANN ELIZABETH and ALFRED RALPH. The ceremony will take place, the Lord willing, October 10, 1980 at 7:00 p.m. in the Riverside Chr. Ref. Church of Wellandport. Rev. H. Katerberg officiating.
Future address: R.R. #3, Wellandport, ON L0R 2J0.

ANNIVERSARIES

1935 1980
Anna-Paulowna Niagara-on-the-Lake
On October 3, 1980, the Lord willing, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

JOE and GRE BERGMAN
(nee Colyn)

May the Lord continue to keep them in his care, and bless them in the future years.
Their thankful children and grandchildren:
Ada & Aldert Louwes
Wilma & Simon Antuma
Margaret & George Prinsen
Debbie & Jack Bezuyen
Joanne & Henk Poortinga
John & Stena Bergman
Pete & Evelyn Bergman
Helen & Ron Cherney
Bill & Randa Bergman
34 grandchildren
Home address: R.R.#3, Firelane 7, Niagara-on-the-Lake, ON L0S 1J0.

"Except the Lord build the house, they labour in vain that build it" (Psalm 127:1).
On October 10, 1980, the Lord willing, we will celebrate with our family and friends, the 35th Wedding Anniversary of our parents,

KEN and MARGARET ELLENS
(nee Ippel)

It is our prayer that the Lord will continue to keep them in his care.
Their thankful children:
Jake & Ann; Amanda — Brantford
Nelly — Hamilton
Ron & Carol (engaged)
Open house will be held on October 10, 1980 from 7:00 - 10:00 p.m. at the Rehoboth Chr. Ref. Church, 4878 Jepson St., Niagara Falls.
Best wishes only.
Home address: P.O. Box 81, St. Davids, ON.

CORRECTION: KOLKMAN: In the anniversary ad, the bible book should have read Ecclesiasticus, not Ecclesiastes.

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ANNIVERSARIES

Woerden Moorefield
1955 October 5 1980
"The two of them made a covenant before the Lord" (I Samuel 23:18).
With great joy and thanksgiving to the Lord we are happy to announce the 25th Anniversary of our parents, and grandparents,

STEVEN NARDUS and
MARGARETHA ANTONIA
JANSEN VAN DOORN
(nee Griffioen)

We pray that God will continue to bless and keep them in his care.
With love from:
Marian & Henry Hansma; Sarah, Jennifer, John Henry — Calgary, AB
Margreet — Calgary, AB
Liesbeth
Anneke
Joan
Cornelis
Open house will be held on Monday evening, October 6, 1980.
Home address: R.R.#2, Moorefield, ON N0G 2K0.

1955 October 6 1980
With praise and thanks to God, we wish to announce the 25th Wedding Anniversary of our parents,

COR and JESSIE
JANSEN VAN DOORN (nee Lise)

Love and congratulations from their children:
Neil & Jenny; Michael — Drayton
Jane — Listowel
Marvin — at home
Steve — at home
Henk & Liz (girlfriend) — at home
There will be an open house held on Saturday, October 4, 1980, from 10 a.m. - 12:30 p.m. at their home.
1897 Hindhead Rd., Mississauga, ON L5J 1N4.

1955 1980
We wish to announce the 25th Wedding Anniversary of our parents,

JAKOB and CATHARINA VERSTEEG
(nee Van Duinen)

on October 6, 1980. We thank the Lord for his presence and blessings throughout the years. May he continue to keep and bless them.
Congratulations Mom and Dad,
Carrie & Ralph Groen (friend) — Hamilton
Irene & Robert Reinink — Grande Prairie, AB
Martha & George Schellingerhoud (friend) — Toronto
Abraham — at home
Arthur — at home
Eric — at home
Home address: R.R.#2, Clifford, ON N0G 1M0.

1940 October 10 1980
Broeksterwoude, Peterborough, Friesland Ontario
We praise and give thanks to the Lord as we celebrate the 40th Wedding Anniversary of our parents and grandparents,

ROEL and MAARTJE VISSER
(nee Nagtegaal)

"Wentel uwen weg op den Heere en vertrouw op Hem; Hij zal het maken" (Psalm 37:5).
We pray the Lord may grant them both continuous good health for many more years, to share together and with their family.
With love, from their children and grandchildren:
Mary & Andy Wierdsma; Robert, Malinda, Michael, Jeffrey — Lakefield, ON
Sylvia & Albert Nymann; Henry, Ralph, Marion, David, Johnnie — Cambridge, ON
Audrey & Gerrit Postmus; Marcia, Steven, Roeloff — Rexdale, ON
Terry & Ineke Visser; Corinne, Timothy, Elizabeth — Guelph, ON
Lena & Bill Wilms; Peter, Christopher, Brian — Lindsay, ON
Open house will be held at their home on October 11, 1980 from 2:30 to 5:00 p.m.
Mr. and Mrs. Roel Visser,
763 George St. North, Peterborough, ON.

ANNIVERSARIES

1935 1980
October 9
Congratulations to our parents and grandparents,

SJOERD and CLASIEN
VELTHUIS KROEZE

on the occasion of their 45th Wedding Anniversary.
With all our love and wishes for the Lord's continued presence in your lives.
John & Alice Woudsma & family
Bob & Wilma Korthuis & family
Harm & Joanne Velthuis Kroeze & family
Jack & Jo-Anne De Groot & family
Stuart & Ruby Velthuis Kroeze & family
John & Margaret Velthuis Kroeze
Renni & Harriet Fortuin
Joe & Sandra Lucas & family
"The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding" (Prov. 9:10).

Middelburg Calgary
1930 1980
Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:2).

MR. and MRS. LEENDERT ANNE
VROON-QUIST

are celebrating their 50th Wedding Anniversary on October 1, 1980. We, the family, wish to express our thankfulness on this occasion.
May God be with you on this special day, and in the years to come,
Anne & Henk Heerema; John & Ruth, Trudy & Barry, Yvonne, David, Vivian — Calgary, AB
Willy Vroon — Willowdale, ON
Len & Sharon Vroon; Len Jr., Howard — Kitimat, BC
Henny & Arnold Yskes; Susie, Robert, Andrew, Patsy, Anthony — Calgary, AB
Ben & RoseLynn Vroon; Charene, John & Rose Knibbe, Randy, Christine, Debbie — Calgary, AB
Trudy & John Leeyenaar; Jack, Henny, Sandy, Marianne, Doreen, Douglas — Calgary, AB
Gerda & Eelco Vander Woude; Alex, Peter, Jamie — Edson, AB
Evert & Linda Vroon; David, Daniel, Everett, Justin, Trisha — Neerlandia, AB
Jack & Henny Marshall; Christy, Peter — Carmanah Point, BC
Ted & Trudi Vroon; Rachel, Rebecca — London, On
Helen & Jim Van Dam; Steven, Tracey, Karen — Medicine Hat, AB
315 - 11th St. N.W., Calgary 41, AB T2N 1X2.

Sexbierum, Mt. Brydges
Friesland Ontario
1945 September 20 1980
With gratitude to the Lord, we wish to share our happiness with you, that our parents have been married for 35 years,

ALLAN and ELIZABETH ZIETSMA
(nee Veenstra)

We pray for health and strength for you, mom and dad, that you may be able to continue with your task in his kingdom.
Marg & Jake Bulk; Elly, Melody, Emily — Mt. Brydges
Charlie & Evelyn Zietsma; Danielle — Grand Valley
Agnes & Otto Huygen; Lisa, Jeremy, Israel, Adam — Mitchell
Alyce & Jack Vanderweg; Isaac, Jude, Kelly, Terri — Arva
Arnold & Nelly Zietsma; Rebecca, Laura — Mt. Brydges
John Zietsma — at home
Melvin & Grace Zietsma; Krista, Erica — Strathroy
Ruth & Richard (engaged) — at home
Home address: Mt. Brydges, ON

★ ★ ★ Classified ad deadline is one week prior to publication date! ★ ★ ★

Classified Advertising

ANNIVERSARIES

1955 October 7 1980

With thanks to God, our Father, we are pleased to announce the 25th Wedding Anniversary of our parents,

CORNELIS and ELISABETH VAN OOSTEROM (nee VanVliet)

on October 7, 1980. We pray God will keep them in his care in the years to come.

Love from their children:
Joanne
Rick
Carolyn

Reception will be held on October 4, 1980 at the Second Chr. Ref. Church in Sarnia.

Home address: 1244 Isabella St., Sarnia, ON N7S 1S6.

OBITUARIES

The Lord in his mercy took home to her eternal rest, our dear mother, grandmother and great-grandmother,

JOHANNA LUYT
(nee Ouwerkerk)

at the age of 75, on September 8, 1980. We, the children, are thankful that she made her triumphant entry into heaven, by the grace of God, after only a short illness. Dad predeceased in September 1978.

Her children:
Don & Lena Holwerda — Chatham
Piet & Loeky Luyt — Chatham
Cora Osterbrook — Chatham
George & Connie Luyt — Kingston
Joe & Hilda Wiersma — Chatham
John & Jean Luyt — Windsor
Leo & Dena Luyt — Tillsonburg

and 29 grandchildren and 8 great-grandchildren

Psalm 37:5: "Commit thy ways unto the Lord." With this text, dad and mom started their marriage and Rev. L. Slofstra also used it to our comfort and encouragement at the funeral service in the First Chr. Ref. Church, Chatham.

Suddenly, in his sleep on Sunday, September 14, 1980, the Lord saw fit to take,

WILLIAM (WYBE) TRIEMSTRA, SR.

age 74 years, unto him.

Along with his loving wife Maria, he is remembered with love by his children:
Harry & Helen Triemstra — Ashton, ON
Henk & Tietie Sukkel — Cobden, ON
John & Jane Triemstra — Hamilton, ON
Thewis & Grace Atsma — Bisalia, CA
Bert & Jane Triemstra — Ottawa, ON
Louis & Carol Triemstra — Ottawa, ON
Bill & Mary Triemstra — Mississauga, ON
Mark Triemstra & Helen De Ruiter — Kanata, ON

And also survived by 36 grandchildren and 5 great-grandchildren and 2 brothers in The Netherlands.

Funeral services were held in the Calvin Chr. Ref. Church, Ottawa, on Wednesday, September 17. The service was presided over by Rev. Jack Quartel with the text from Isaiah 57: 18 and 19: "I have seen his ways, but I will heal him; I will lead him and requite him with comfort, creating for his mourners the fruit of the lips."

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Christian Funeral Director

OBITUARIES

The consistory and congregation of the First Chr. Ref. Church of Drayton, ON, expresses their sincere sympathy to Deacon Albert Huberts, his wife and family in the sudden passing away of their son and brother,

WILBERT HUBERTS

on Sunday, September 7, 1980, in his 15th year. May our Father in heaven comfort and strengthen them by his promises.

Rev. D. Velthuizen, Pres.
D. Lammers, Clerk

On September 13, 1980, it pleased the Lord to take unto himself after an illness of one year, his faithful servant, and my beloved husband and father,

BEN VANDERVLIET

at the age of 53.

Psalm 130:3: "If Thou, O Lord, shouldst mark iniquities, Lord, who could stand?"

He will be greatly missed by his wife Pol and his children,
Ron
Joyce
Stanley

We trust that he is reunited with his sons Benny and Gordon Philip.

2134 Fowler Dr., Mississauga, ON L5K 1B8.

On September 13, 1980, our Lord called home to be with him our dearly beloved brother-in-law,

BEN VANDERVLIET

Our prayers are for our sister Pol and for the children, Ron, Joyce and Stanley. May the Lord comfort them in the loss of their husband and father.

Wim & Leslie Vanden Berg — Holland
Teuny & Gerard Nonnekes — Emo, ON
Corry & Gerry Verhagen — St. Albert, AB
Cees & Beryl Vanden Berg — Australia
Janny Koning — Edmonton, AB
Koos & Nel Vanden Berg — Holland
Lawrence & Doris Vanden Berg — Allendale, MI
Henk & Leny Lammers — St. Catharines, ON

and all the nephews and nieces.

PERSONAL

Gentleman, 46, seeks to get to know Christian lady in her thirties. Write: Box #4546, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Young Christian woman, 25, would like to correspond and possibly meet with Christian man, 26-31, in Ontario. I enjoy reading, music, camping and life in general. Please write to: Box #4548, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Kunt u ons helpen met het opsporen van de volgende personen?

BLOM, Willemijntje Hendrika, geboren te Rotterdam op 18 januari 1920, naar Canada vertrokken in 1954.

VAN ELDERT, Jan Teunis, geboren op 9 december 1946 naar Canada vertrokken op 5 januari 1979.

JUMELET, Adriaan Jacob, geboren te Breda op 21 augustus 1915, naar Canada vertrokken in 1953.

LAVOOY, D.J., laatstbekende adres te Toronto, Ontario.

VAN DER LUGT, Ronald, geboren te Amsterdam op 19 januari 1959, laatstbekende adres te Vancouver.

PRATTENBURG, M.J., laatstbekende adres te St. Catharines, Ontario.

FREIJSER, A. geboren op 30 mei 1901 te Huist, maar Canada vertrokken in 1927.

Consulaat Generaal der Nederlanden
One Dundas Street West,
Suite 2106, Box 2
Toronto, Ontario M5G 1Z3.
Tel: (416) 598-2520

HELP WANTED

The Curriculum Development Centre,
a nonprofit organization engaged in the research, writing and publication of Christian elementary school curriculum guides seeks a
DEVELOPMENT OFFICER.

The responsibilities of this position include fund-raising through travel and personal contact, preparation of grant applications, co-ordination of development functions with the Centre's educational programs and planning of new development strategies.

Applicants should be knowledgeable in the field of Christian education, excited by new educational approaches, willing to travel and able to work in an environment where decision-making is a shared responsibility. Applicants must enjoy meeting people and raising funds.

For information write to:
CURRICULUM DEVELOPMENT CENTRE
229 College Street, Toronto, Ontario M5T 1R4.

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Experienced person required by October 15 for **modern dairy farm.** Pipeline milker, Hamilton area. Apply stating age and experience to: A. Colyn, R.R.#1, Smithville, ON. Phone: 643-2736.

WANTED: Ambitious young person for **deliveries** and **stockkeeping.** Some greenhouse work. Experience with flowers preferred. Clean driving record and grade 12 required. Call: 562-7322.

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Experienced help on **dairy farm** wanted. Married couple. Contact: Jack Vossepoel, R.R. #1, Tilley, AB T0J 3K0. Phone: 403-377-2345

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MINISTER NEEDED

RICHMOND, BC: The Chr. Ref. Church of Richmond, BC will soon call a pastor. The congregation of Richmond consists of 116 families, many of which are young. We are looking for a man who is able to conduct stimulating worship services as well as communicate with our youth. Richmond is situated 10 miles south of Vancouver, BC. We are served by both Christian elementary and secondary schools. For additional information, please write, in confidence, to the Calling Committee, c/o H. Bontkes, 6340 Dover Road, Richmond, BC V7C 3L1.

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On being Arab and Christian

JERUSALEM (EP via RNS) — The Lebanese-born Arab prelate who heads the Evangelical Lutheran Church in the Middle East has taken exception to a statement by Col. Muammer el-Qaddafi, the Libyan leader, that it is impossible to be both Christian and Arab.

Bishop Daoud Haddad said here that "we Arab Christians are not concerned" with the Col. Qaddafi's call to Arab Christians to embrace Islam, on the grounds that being both Christian and Arab involves a contradiction. The Libyan leader, who considers himself as "the guardian of Arab nationalism and of Arab unity," made the assertion in the course of a recent interview with the Beirut, Lebanon, newspaper El Safir.

Bishop Haddad, whose family — the oldest Christian family in the Middle East — traces its ancestry back to the 4th century, pointed out that there are about 10 million Arab Christians in the world today. He said that Col. Qaddafi's viewpoint about Arab Christians was "against the Koran, which commands fair treatment and tolerance towards the people of the Book (Christians and Jews)."

Peace in Northern Ireland

BALTIMORE (EP via RNS) — Three Irish clergymen on separate visits to America have brought essentially the same message about the sectarian violence in Northern Ireland. The Christian denominations which became notorious symbols of division there will eventually be the instruments of peace, they said.

While none of the pastors glossed over the ugliness of the terrorism that continues to haunt Ulster, all three saw hope in a new ecumenical spirit among Northern Irish clergy. What added weight to the unanimity of their analysis was that one of the visitors was a Presbyterian; another was an Anglican; and third was a Roman Catholic.

"Ultimately, the only solution lies in Christian reconciliation and peace," said the Rev. S.E.M. Brown, pastor of the Abbey Presbyterian Church at Monkstown, Newtownabbey, on the northern outskirts of Belfast.

The Rev. Kerry Waterstone, a Church of Ireland (Anglican) priest from Tullamore (in the Irish Republic), put it another way recently to an interfaith group. "Can Christ change people? That's what it must come to." He left no doubt that for him, as for his audience, the answer was yes. Father Waterstone founded the Ulster-Project, an interdenominational partnership that has been bringing Protestant and Catholic teenagers from Northern Ireland to the United States for the last five years.

A new and enthusiastic Ulster Project recruit is the Rev. Gerard T. Clifford. In January, this 39-year-old Portadown priest was appointed Northern Ireland's first Roman Catholic "diocesan adviser for interchurch understanding." Father Clifford speaks optimistically of peace-making progress by "interdenominational prayer groups" in Northern Ireland. "I would like to see that growing," he said. "When people come together to pray, it is not just a human endeavour. There is the role of the Holy Spirit."

Calvin receives Kresge grant

The Kresge Foundation of Troy, Michigan has approved a challenge grant of $75,000 to Calvin College toward the cost of an addition to the Commons building. The $1,620,000 structure is in its final stage of construction and will be in full use this fall.

The Kresge Foundation grant brings total funds given or pledged to this project to $1,495,000. A condition of the grant stipulates that the College must raise the balance of the funds by Dec 15, 1980.

The Commons addition will house student organization offices and work areas, conference and meeting rooms, a faculty dining area and a Board of Trustees room. The College has grown since the original Commons building was built in 1967. Enrollment has increased from 3,300 to 4,000 students. The conference space in the building will permit the scheduling of educational programs and conferences throughout the year. Formerly such conferences were restricted to summer because of space limitations.

During 1980 The Kresge Foundation has awarded 208 new grants totaling $37,363,000 after considering 1,349 qualified proposals. These grants were primarily toward projects involving the construction and major renovation of facilities. Usually recipients had raised initial funds, and grants were authorized on a challenge basis requiring grantees to obtain the balance of funds necessary to complete the projects.

Miami Christian Reformed Churches host refugees

On July 28, news media in Miami were listing the total number of refugees who had come in the present wave from Cuba as about 117,000 people.

According to Mrs. Norma Borrego, Home Missionary wife in the Good Samaritan Chr. Ref. Church of Miami, the flow of the freedom seekers has dwindled to a couple hundred a week. "About 100 were on a boat that arrived yesterday," she said.

The church facilities were used as temporary housing for up to 12 or 13 people; seven were still being housed there on the 28th. When the rush began, both the Good Samaritan congregation, which is Spanish-speaking, and the Miami Chr. Ref. Church plunged into the task of meeting needs of clothing, temporary housing, and food for refugees; the Christian Reformed World Relief Committee promptly joined the effort.

Mrs. Borrego made a boat trip to Cuba herself hoping to bring back some of her relatives. It was not possible to make contact with them, and the boat returned loaded with unscheduled refugees. Norma said that two of her relatives "a sister of my mother with her son," did arrive later. Others of the same family are left in Cuba.

According to Mrs. Sara Menchaca, parish worker of the Good Samaritan church, housing Cuban people in the educational building offered quite a challenge, especially during the week of Vacation Bible School. Somehow space was found for six classes and the staff was able, as Sara said, "to bring the Good News to 71 children, 80 percent coming from the community and some from the refugees who heard about our Lord and Saviour for the first time in their lives."

One of the refugees who stayed for a time in the church was an 18-year-old girl with no family who had lived in the Peruvian embassy in Havana more than a month before her "escape." She had been raised in a government boarding house in Cuba; she was curious to see the interior of the church when she arrived. She said it was the first time in her life she had ever seen one! A Christian Reformed family from Western Michigan visiting Miami at the time, met her, agreed to sponsor her, and took her back north with them.

The Miami churches have been instrumental in "forwarding" about 30 refugees to New Jersey and about 50 to California for settlement work. Rev. Clare Nyenhuis of the Latin American Chr. Ref. Church in Anaheim, CA reports that the response of that congregation in meeting their spiritual, social and material needs has been exciting. "Without my making any arrangements for transportation to church on Sunday, we have been having more cars than needed driving to the apartment complex where the refugees are living and bringing them to church. During the week our members are bringing the refugees to their homes for meals and fellowship," he said. "This opportunity for sharing has turned out to be a blessing for our congregation."

Mrs. Borrego was asked if the church staff felt much of the resentment that many in the broader Miami community feel towards the influx of Cubans and refugees from Haiti, Nicaragua and El Salvador. She said their work is almost exclusively among Hispanic people so they have not felt it directly. However, their daughter Ana, 20, and son John, 16, have daily contact with the American community; they come home with uncomfortable reports and "feel it more," she said.

Planning sessions on the Latin American refugee work were held by the CRWRC on May 7 and 8. Rev. Ramon Borrego, who like his wife is a native of Cuba, participated along with Rev. Nyenhuis and others in another conference led by Mr. Dave Genzink, coordinator of the CRWRC emergency and resettlement efforts, held on July 24 and 25.

Mrs. Borrego said that over 120 minors between the ages of 14 and 17, mostly boys, who came without parents, need foster homes.

EVENTS

Last Chance Gulch; Helena, Montana

"Last Chance" or "New Chance?" These are the choices in this former gold-mining town. A history of the struggles of the gold miners who extracted gold from the area upon which the City of Helena now stands. A history of the struggles to build a thriving, modern city as it is seen today. A history of planting a new church.

Because a few discouraged gold prospectors had almost given up in the area, the main street of Helena came to be named, "Last Chance Gulch." The miners agreed to proceed up one more gulch as their "last chance" before moving on. They found gold on July 14, 1864. A gold rush was on! Thirty years later, Helena became the State Capital of Montana.

One hundred and fourteen years later (September, 1978), the Christian Reformed Church came to Helena to establish a "New Chance" to spread Gospel in the rapidly growing city. A small nucleus of Christian Reformed families were living in Helena and petitioned for a Home Missionary. Under the leadership of Rev. John Moes, the church has grown rapidly. The major growth is from the community, among people who have been searching for a relationship with God and His people.

Progress is often measured by the number of families joining a church. This index jumped on June 29, 1980, when Rev. Moes officiated at professions of faith of four persons and at eight baptisms. The new members had come from such varied backgrounds as Catholic, Presbyterian, charismatic, and others, as well as some who had no former church relationships.

Land has been acquired and the foundation is laid for a new church in a residential community just north of the Helena city limits. Only two other small churches are found in this new development. Promises of considerable volunteer help makes the church members confident that the building will be ready for occupancy in a few months.

A unique design has been developed. Solar energy will furnish practically all the heat needed for the church. Engineers have confirmed that the design is sound and practical. This will be the first solar heated Home Missions church in the denomination.

Growth in the Helena Church has been steady, support from nearby churches and the Home Missions Board has been encouraging, and new converts have been brought into the church. The group also believes that actual occupation of the new building will increase its growth within this relatively unchurched residential community.

At our August visit, we could readily see that a strong nucleus has been developed. This bodes well for the growth of an active church and a substantial witness in the capital of one of the most interesting of states with its variety of mountains, mining, tourism, agriculture, and cattle industries.

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October 18th, 1980

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at John Knox Chr. School, Woodstock.
Speaker: Rev. D. Los Topic: "Keeping In Touch"

Contact:
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R.R.#6, Woodstock, ON
N4S 7W1
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L6V 3N2

Everyone is invited to the annual
Fall Rally
of the
South-Western Ontario League of the Christian Reformed Ladies' Societies

to be held on **OCTOBER 23, 1980** at **10:00 A.M.**
in the Westmount Christian Reformed Church of
Strathroy, Ontario, 405 Drury Lane.
MORNING SESSION: Speaker Rev. John Hellinga
TOPIC: Personal Relationship in the power of the Holy Spirit
AFTERNOON SESSION: Speaker Mrs. F. Groen
TOPIC: Are you at the right wicket?

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Bazaar — 10:00 a.m. to 4:00 p.m.; Potluck supper — 5:30 to 7:00 p.m.; Social — 7:00 to 9:00 p.m.; **October 13th** Thanksgiving program, Time: 2:30 p.m. Place: Strathroy District Collegiate, 96 Kittredge St., Strathroy.

Open house at the school — 4:00 p.m.

All former staff and students are invited to attend the festivities.

Bethel Christian Reformed Church
Newmarket, Ontario
25th Anniversary Celebration

Activities planned for **OCTOBER 18**, 6 o'clock: Banquet at H.H.S. School, Huron Heights Dr., Newmarket. Tickets sold in advance $5.50 p.p. Reception with entertainment after 8 p.m.
OCTOBER 19: Special services will be held at the Chr. Ref. Church, 333 Davis Dr., Newmarket at 10 a.m. and 4:30 p.m.
All former members and friends are invited to join us in our celebration.
For dinner tickets and information, contact:
Mrs. Jean Flooryp,
65 Bolton Ave., Newmarket, ON L3Y 2X3, or call: 416-895-5580.
Overnight accommodations with church families can be arranged.

CALENDAR OF EVENTS

Ontario

Sept. 4-Oct. 16	St. Catharines: Focus on the Family film series by Dr. James Dobson. Seven consecutive Thursday evenings, Covenant Christian Reformed Church, St. Catharines, 8 p.m.
Sept. 24-Dec. 3	**Clinton:** Focus on the Family film series in the Clinton District Chr. School, Princess St.
Sept. 25-Nov. 6	**Focus on the Family** film series by Dr. J. Dobson, Mountainview Chr. Ref. Church, Grimsby, on seven consecutive Thursday evenings at 8 p.m.
Sept. 27	Fall Fair for families at Camp Shalom, Cambridge, ON. 10 a.m. - 4 p.m.
Sept. 30-Oct. 4	The Woodstock Chr. Ref. Churches invite you to their Plowing Match and Food booth. Location: Third Street, between Hoffsteder and Woodstock Ave.
Oct. 6, 7	Ontario Association of Alternative and Independent Schools (OAAIS) will hold its sixth annual conference. Guest speaker: Dr. Paul Marshall, York University political scientist. Location to be announced.
Oct. 8	Fally Rally for the S.E. Ontario League of Chr. Ref. Ladies' Societies. Mt. Hamilton Chr. Ref. Church at 10 a.m.
Oct. 18	Annual meeting of the Committee for Justice and Liberty in Toronto. Speaker: Wilbur Sutherland, former executive director of Inter-Varsity Christian Fellowship. Topic: Continuity and Change — Public Justice in the Eighties, Little Trinity Anglican Church, 417 King Street, East, Toronto.
Oct. 23	Fall Rally of the South Western League of the Chr. Ref. Ladies' Societies. Starting at 10:00 a.m. in the Westmount Chr. Ref. Church, Strathroy, ON.
Oct. 25	Organ Concert by Andre Knevel at 8:15 p.m. at Christ Church Cathedral, James St., Hamilton, ON.
Nov. 7	Canadian Christian Education Foundation fifth anniversary banquet featuring Dr. Joel Nederhood and the Calvin College choir.
Nov. 8	Fifth Singles Fellowship Day for single adults, widows, widowers and single parents at Ebenezer Christian Reformed Church, Trenton, ON. Workshops, games, banquet, recreation. Cost $18.
Nov. 15	Ontario Christian College Association annual meeting beginning at 9:30 a.m. at Hamilton District Christian High School.

British Columbia

Nov. 21-22	The Department of Philosophy at Simon Fraser University will sponsor a seminar entitled "Moral Problems in Health Care," to be held at Hotel Vancouver, Vancouver, BC. Among topics to be dealt with are "Euthanasia," "Informed Consent," "Right to Know." For further information, contact the university's Continuing Studies department at 291-3298.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri.Oct.3	Wed.Oct.1	Fri.Sept.26-10a.m.	Thurs.Sept.25-10a.m.
Fri.Oct.10	Wed.Oct.18	Fri.Oct.3-10a.m.	Thurs.Oct.2-10a.m.
Fri.Oct.17	Wed.Oct.15	Fri.Oct.10-10a.m.	Thurs.Oct.9-10a.m.

Counselling

Learning to accept the truth when it hurts

Encounter With Terminal Illness by Ruth Lewshenia Kopp, M.D.; published by Zondervan, Grand Rapids, MI, 1980; in Canada: R.G. Mitchel, Willowdale, ON; hardcover, 238 pages. Reviewed by Rev. Jack Quartel, Ottawa, Ontario.

Dr. Kopp and her husband practice medical oncology. The dictionary tells me that oncology is the study of tumors. That means that most of her patients are terminally ill. The only thing left for the doctor is to try to prolong the life of the patient or to make his suffering as bearable as possible.

Dr. Kopp, a Christian doctor, makes some very valuable observations. One thing that struck me is what she says about miraculous healing. As a Christian she allows for that possibility. Realistically, however, she warns that the percentage of those who are healed is extremely small. She warns that in the so-called "claiming of healing" there may be an element of denial, of escape from reality. She tells of a case where healing was claimed until the very moment the patient died. The focus all through the illness was on having faith in healing. Not for one moment were husband and wife allowed to face the possibility of death and to prepare themselves for it. The result was that the patient died totally unprepared. Such things can have devastating results.

Suffering she remarks, was very much a part of the life of Jesus, and we are asked to take our cross upon us and follow him, suffering is very much a part of our lives too.

But, if we seek comfort, the Christian must remember that it is he who has tremendous resources at hand with which to face this terrible reality. Christians, however, just like all other people, are often ill-equipped to face illness and death. The purpose of her book is to supply patients and those around them with the resources from scripture available to them.

Kopp writes an interesting chapter on the tendency to deny; some temporarily: "I don't believe it"; but some permanently, they cannot speak with their family, or with the patient about the truth. Whereas the first reaction is normal and a help to adjust, the second is dangerous. She also writes helpfully about the role of anger in terminal illness. Numerous case histories not only illustrate her points, but also make this a very readable book.

I was irked by one thing only, that she as a Christian doctor mentions the role of a pastor, if I recollect well, only once or twice. Doctors often give you the impression that pastors are a bit of foolishness that they only grudgingly endure. But a Christian doctor must surely understand that a Christian patient sees his or her pastor much more often than his or her doctor, and often leans on his counsel far more than on that of the doctor when it comes to the emotional and spiritual preparation for illness and death.

All in all, however, the book is an excellent help for all who face terminal illness; for pastors, Christian doctors, friends, family and, of course the patient himself. The book is worth far more than its price.

The Ukranian Greek Orthodox Church, Sandy Lake, Manitoba as pictured in the Oxford (1980) pictorial presentation, ***The Yellowhead Route****, one in a series on Canada.*

Church history

Our Anglican neighbours

Anglicanism by Stephen Neill; published by Mowbray's, London, England, 1977; in Canada: from Canterbury House, Ottawa, ON; paperback, 447 pp; $15.95.
The Integrity of Anglicanism by Stephen Sykes; published by Mowbray's and Canterbury, 1978; paperback, 114 pages; $6.95. Reviewed by Rev. John Bolt, Grand Rapids, MI.

The Anglican Church in Canada, is, next to the United Church, the second largest Protestant church in Canada. It is imperative, therefore, that we, Reformed people in Canada, know and understand the history and character of Anglicanism which has had an important role in shaping our nation.

Bishop Neill's *Anglicanism* is probably the most useful introduction to the world-wide Anglican communion. Originally published in 1958, it has been out of print for a number of years and the publication of this "somewhat shortened" revision is very welcome. Neill traces the Anglican church from its pre-Reformation beginnings to its present expansion throughout the world. Along the way, we are introduced to such important Anglican figures as Henry VIII, Cranmer, Hooker, Laud, along with the Cambridge Platonists, the Puritans, the Methodists, the Anglo-Catholics.

Neill's book is written for the general reader in a lively, at times even witty style. It is made even more useful by an appendix explaining Anglican church government and a good bibliography.

What is Anglicanism? The infuriating difficulty in answering this question is to some extent the very answer. Apologists for the Anglican Church (including Bishop Neill) seem to take pride in the largely indefinable character of Anglicanism. The Anglican Church is both Catholic and Protestant and yet neither. It, therefore, contains low-church and high-church, evangelical and Anglo-Catholic parties. The Anglican Church is an extremely tolerant Church, more than any other church it "tolerates the intolerable" according to Neill. Thus it also is powerless to discipline liberal modernism.

It is precisely this indefinable and comprehensive character of Anglicanism that Stephen Sykes takes issue with in his *The Integrity of Anglicanism*. The tolerance which Neill and others consider to be a virtue he regards as a vice, a form of spiritual and theological laziness. Neill's statement: "We have no English Luther or Calvin ("and a good thing too," many Anglicans would be inclined to add)," Sykes considers a disadvantage. "Uncramped though they may have been, Anglicans have also lacked the theological stimulus of having to wrestle with the theological writing of a great Christian teacher."

Sykes' analysis of the theological confusion in the Anglican communion is clearly described and well-documented and his persuasive conclusion that a good systematic theology is necessary for the church's well-being, "Piety is no substitute for theology," is a timely reminder to Reformed Christians too. However, I was very disappointed with Sykes' conclusion that the church's liturgy is to serve as the primary vehicle of theological education. This typically Anglican solution (what really unites Anglicans in the final analysis is the *Book of Common Prayer* and the liturgy!) is in my judgment inadequate, inadequate with Sykes' own analysis.

Nevertheless, I would recommend both books (the latter especially for the theologically-minded) as helpful contributions to our understanding of the Anglican way of being Christian — a way we must be aware of as Reformed Christians in Canada.

Poetry

Inspirational meditations

Parables by the Sea by Pamela Reeve; published by Multnomah Press, Portland, OR, 1976; in Canada: Beacon Distribution Ltd., Whitby, ON; paperback, 46 pages. Reviewed by Bea Vanderveide, Willowdale, Ontario.

Most of us reach barren periods in our lives, periods when we ask questions about the purpose of life. At times it seems empty, meaningless to us. We're moving, but where to? Problems abound and are so complex that one individual can't possibly do anything.

Pamela Reeve has written about three such occasions of "stock-taking" in her life. As she walks the beach and watches the waves, it is as if God were speaking to her. Hence the title: *Parables by the Sea*. She learns there that life is not an empty, meaningless stretch of existence like the beach she treads. No, just as there is a pattern for every shell scattered on the sands of the beach, so there is a pattern and purpose for her life.

In the parable of the waves, Pamela begins to see that she is like the water — without one ounce of power of her own. It is only when the water comes together in waves that it has power to change the contours of the coast. In the same way, we have power only when God fills us and works in us.

The author writes: "I had known the Scriptures; But knowing is never enough. God asked for something more."

That "more" is to believe, to believe that Jesus has a purpose for us, that his life moves in us, and that his power works through us. That message is uplifting, positive and encouraging.

Parables by the Sea is written in free verse. It is a book you can look through quickly. But it is not a book you read quickly and then put aside feeling that you know its contents. It is a book to treasure, to read again and again, to ponder and think about, to lend to someone who is going through a rough period.

This is an attractive booklet. Credit for this must largely be given to Sam Kimura for the beautiful photographic illustrations and to Tom Hughes for the unusual design. I recommend it.

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